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POPULAR THEOLOGY.

1. *Importance de l'Education au dix-neuvieme Siècle.* Par C. J. B. Clerc. Paris: Sagnier et Bray. 8vo. pp. 253.

2. *Catéchisme de Persévérance, ou Exposé historique, dogmatique, moral et liturgique de la religion, depuis l'origine du monde jusqu'à nos jours.* Par l'Abbé J. Gaume. Paris: Gaume Frères. 8 vols. 8vo.

ARDINAL de la Luzerne expressed a sentiment equally beautiful and true when he said, that a child is no sooner ushered into the world than religion and society, full of solicitude for the happiness and success of its future career, meet at its humble couch, and inquire, in the language of inspiration, "Who think you this child will be?" Society is deeply interested in the fate of this infant; for it may become either a strong and mighty column in sustaining the great fabric of social organization, or an element of discord for the disturbance of those peaceful and happy relations, which it is the object of human laws to maintain. But religion has much higher aims and aspirations. She beholds in the little being that has just seen the light, a candidate for everlasting glory and felicity, and knowing that, in the event of its reaching a mature age, there can be no alternative between the realization of this sublime destiny and the awful counterpart of never-ending torments, she looks with mingled emotions of hope and apprehension upon the prospect that awaits this child of earthly vicissitude. She knows that the happiness of man, even in this world, can have no reality or permanency except by the disciplining of his mind and heart according to her heavenly maxims; that he cannot fulfil the mission confided to him, either in regard to himself or to those around him, unless, in his intercourse with this material world, he hold perpetually in view the infinitely higher considerations of his spiritual and eternal welfare; and therefore does she claim a special dominion over him from his first wailings in the crib to his final release from the bonds of mortality.

It cannot be denied that, in the education of youth, religion is the grand and absorbing object that should predominate over every thing else; for what would it profit them "to gain the whole world and lose their own soul?" or what would it

avail those to whose care and vigilance they have been committed by divine Providence, if through the neglect and folly of their superiors they become regardless of their immortal interests? But to give religion her proper part in the work of education, it is necessary

"that she preside over its beginning, its progress and its completion. The principle, rule, and end of all teaching and all learning, religion, like a brilliant sun, must shed her rays over every department of education, to perfect, to consecrate, to illumine it with the two-fold light of time and eternity. All branches of study, whether philological, historical, literary or scientific, should have for their ultimate aim, only to strengthen and to make more lustrous to the eye of youth, the golden chain which connects earth with heaven, the finite with the infinite, man with God, science with the Author of science. Then, every thing will tend to its proper end, and a delightful harmony will reign between heaven and earth, and through all the parts of creation. Then, like the beautiful flower which, under the influence of a mysterious attraction, is always turned towards the sun, vivified and cheered by its genial ray, the youthful soul, under the eye of religion, will always point to God, the real Sun of intelligences, who alone can enlighten and perfect them, and enable them to exhale at all times the sweet perfume of knowledge dignified by virtue."*

This truth is too obvious to be contested, and hence does the duty of parents, in forming the minds and hearts of their offspring, commence from their earliest childhood: a duty shared with them by the minister of God, by the catechist, by the teacher, who are all bound to look upon the youth under their charge as a sacred deposite, that has been confided to their care and cultivation for the most exalted ends, and for which they will have to render a strict account at the bar of divine justice. But this primary instruction and training of youth, by precept and example, until the happy period when hey will seal their consecration to God by the most solemn act of a Christian life, by the first reception of that august sacrament, which is the tenderest pledge of our Saviour's love for man, and an earnest of his glorious resurrection, is a subject, the development of which we reserve for a future occasion. Our object at present is to offer some suggestions relative to that part of youthful education which commonly follows the period of the first communion. The tuition which precedes this important event is undoubtedly the most influential and decisive in reference to the subsequent happiness of an individual; for the man is formed at the parent's knee; it is there his mind and heart are, as it were, moulded into the character they will ever afterwards exhibit; and this truth should suffice to awaken in parents and their auxiliaries, a proper sense of the high responsibility devolving upon them. But, it is equally undeniable that, during the period of adolescence, in proportion as the faculties of a young person are expanded and his intercourse with society is enlarged, an essential part of education is to be accomplished. The milk of religious knowledge is no longer sufficient; something more is requisite for the maturity of the Christian character; it needs a more solid sustenance to perfect and prepare it for the uncertain conflict of life. The Abbé Gaume has well observed:

"To undertake the forming of youth to piety without beginning with the solid foundation of instruction, would be to build upon sand. It would be counting upon the sensibilities of a heart of fifteen years, for the support of virtue amid the doubts and scandals that are to be met with throughout a whole life-time. It would be a source of numberless and cruel mistakes."*

It is impossible to look abroad upon the world without witnessing, at almost every step, a verification of this remark. How many individuals will you observe who, after having imbibed in their tender years the salutary lessons of religion, have thrown aside the practice, and become merely nominal advocates of Christian-

* Import. de l'Educat. p. 29.

* Cat. de Persev. Avant-propos, p. 6.

ity? How many meet your eye in whom the early impressions of virtue have become altogether obliterated, who live in the total forgetfulness of God and their salvation, and are mere wrecks of the bright promise which they afforded in their childhood? How many also will you find, whose faith has been impaired by their association with the world, who, from a want of solid instruction, are either unable to meet the objections of sectarians, or from a lack of virtue are disposed to temporize with the indifferency of the age, and thus criminally betray the truth, while they are stumbling-blocks for those around them? These lamentable evils may be attributed, in a great measure, to the defect of religious education, to the partial and temporary consideration of what demands a continual and earnest attention. We admit that when the infantile age has been duly nurtured; when the mind has been stored with the elements of religious doctrine; when the heart has been turned to the practice of duty; when those habits have been commenced which are destined to form and guide a man through life, much has been achieved in order to fit him for the attainment of his high destiny; but to imagine that it is only in the days of childhood that the lessons of virtue are to be instilled, or the truths of revelation to be studied, is a sad mistake, although a very common one at the present day. They who fall into this error are not unlike the man who, wishing to build a house, would stop short after having laid the foundation. Does the seed which is scattered upon the earth yield a goodly harvest without the vigilant care of the husbandman, and the refreshing showers of heaven? And is it not equally true that the salutary impressions which are made upon the youthful mind during the first period of instruction, will result in no permanent good, unless they be brought to maturity, and fortified by additional study against the adverse and dangerous influences of the world? Why should the knowledge of religion, which is the affair of a lifetime, and the only concern of man, be so imperfectly and superficially acquired, while other sciences of a subordinate character engross so much attention? Why should the novitiate of a Christian, which must prepare him to stand firm amid all the vicissitudes and temptations of life, and to win by a succession of victories the crown of everlasting glory, be so shortsighted in its wisdom, or so restricted it its operation, when the most arduous and constant application is considered necessary to qualify a man for a secular profession, which regards only the passing interests of time?

It is certain, however, that young persons are generally supposed to have completed their course of religious training, when they have made their first communion. From this period they are mostly left to themselves, and, as if fully equipped for the long and dangerous struggle that awaits them, the tactics of the Christian warfare are no longer studied. The weapons which sectarianism and infidelity are ever wielding against the truth excite no apprehension, because their effects are not anticipated nor understood. The assaults of the world and the passions are equally formidable; but there is no sufficient security against these violent foes, so long as religion has not obtained that ascendancy over the mind and heart, which will exhibit it at all times as the most exalted object of human pursuit. Hence, in some Catholic countries, with a view to remedy these evils, and to fortify the rising generations against the torrent of error and corruption which has invaded every portion of the civilized world, a system of instruction has been adopted, called the *Catechism of Perseverance*, the practice of which has been attended with the most beneficial effects. A writer in a recent number of the *London Tablet* thus alludes to it as conducted in France:

"When the great act of a first communion has been consummated, the cate-

chism assumes a more elevated character, under the name of *Catechismes de Persévérance.* The child, having tasted the Bread of Life, is now ready to meet many an objection which otherwise might have bewildered him. The *Catechisme de Persévérance* is at once religious, historical, and controversial. The exposition of the divine dogmas becomes more developed; the catechisers show the different attacks to which each point of doctrine has been exposed, laying greater stress however on such parts as are open to the aspersions of Protestants and Freethinkers. The reader will easily understand the high interest which such a course of instructions may have when handled by a zealous and well-informed clergyman, delivered in a simple easy flow of language that frequently makes a deeper impression than the flowery oratory of the pulpit. This method proves so successful that the chapels are crammed with numbers of children and parents, who are no less eager than the former to profit by the new lights that open upon their minds. In order that the information thus given may be the more lasting, every pupil is obliged to write down from memory the subject and development of the precedent instruction, and prizes are given out at the end of the year with proper solemnity. It must not be imagined that the Catechisms of Perseverance are but a casual occurrence. There is not a single parish in the French metropolis, and in any town of importance, where they are not established both for boys and girls, nor any where they do not last two or three years after the first communion. Thus, youth arrives at the critical age of eighteen or twenty well prepared for the great onset of life, and well grounded in religious information of all kinds."

Valuable works have been written as guides to this catechetical system, the principal of which is that of the Abbé Gaume, embracing eight volumes octavo. In this course the author has fallen into that diffuseness which is the characteristic fault of his style, and in the dogmatical part of the work he has not bestowed sufficient care upon the grounds of Catholic doctrine; but in other respects his work is excellent. It embraces a full and comprehensive exposition of religion from the beginning of the world to the present day, and its arrangement is based upon the admirable plan suggested by St. Augustin, which divides the whole subject into two grand epochs, considering the period before the coming of Christ as a mere preparation for that memorable event, and the subsequent period as a consequence and fulfilment of it. In this way the truths of religion are all referred to a common centre, connected with and depending upon each other, and forming an harmonious system, the idea of which must be apprehended and understood, before the mind can be said to have an intelligent view of Christianity. But when this view has been once impressed upon the mind, when the knowledge of religion and of the grounds on which it rests has been acquired, and is maintained by an adequate course of reading, it cannot fail to exercise a powerful influence in forming the life and character of a Catholic, as well as in benefitting those who have the misfortune of living in error. We say, maintained by an adequate course of reading, because the mind requires to be refreshed by the study of religious truth, as well as by application to other branches of knowledge. Not that faith can change with circumstances, or enlarge its domain after the fashion of the natural sciences; but from the weakness of the human mind, which is prone to forgetfulness, and from the ever varying aspects assumed by error in opposition to divine truth.

We think it impossible to survey the latitudinarianism and indifferency of the age, or the social peculiarities of the country in which we live, without acknowledging the want of a more thorough study of religion on the part of Catholics generally. Religion now-a-days, out of the Roman Catholic church, has been re-

duced to mere transcendental dreaming or sectarian uncertainty. To an immense number of persons otherwise remarkable for their talents and acquirements, Christianity is nothing more than a vague feeling, a form of human thought, the progress of the age. Its poetical and benevolent aspects, which reflect so many beautiful and admirable objects for contemplation; its architecture, its worship, its heroism, its charities, are the only points of the magnificent fabric that are considered, while the basis on which they rest, the teachings of eternal truth and the quickening influences of the Holy Spirit, are totally disregarded. Associated with this visionary system is the opinion that it matters not what a man believes if he is a good man; and, although the advocates of the doctrine cannot tell you what is the nature or measure of that goodness which constitutes the perfection of man, they still insist upon an undefinable rule or standard of human excellence, as if any such thing were possible without a dogma to found, and a heavenly principle to generate morals. Descending from this vaporous region, where the divine character of Christianity is entirely lost in the mists of human fancy, to the endless confusion of tongues that prevails among the sectarian denominations, we hear more of those primary truths which the Christian religion teaches; we behold earnest discussion on the subject of what are termed evangelical doctrines; but the principle of error is still the same. You see indeed a greater show of Christianity, but at the bottom there is, in general, the same want of faith, the same radical deficiency of those principles which are essential to the true believer. Hence among the sects do we witness those strange and inconsistent features, indifferency in regard to faith, and a mortal opposition to Catholicity.

Such is the sectarian and infidel antagonism to truth which prevails in our country to an alarming extent. Error is met with on every side; its poison is communicated through all the channels of social intercourse. Every department of literature is tainted with it from the school-book to the most scientific treatise; every relation of life is infested with its unhallowed influence; and in our actual circumstances it is impossible for the Catholic not to meet the enemy in front. At the domestic fireside and amid the gaieties of the most brilliant assemblies, in the din and bustle of business as well as in the hours of innocent relaxation, the question of religion will be brought upon the tapis, owing to the incessant and inevitable intercommunication between Catholics and those of opposite views. Controversy must ensue, minds will come into conflict. But what will sustain the Catholic on these occasions if he have not the ability to repel the assaults against his faith? Although in general there may be no serious danger of his being withdrawn from the faith, we think that in many instances these discussions have a tendency rather to weaken and impair than to strengthen and consolidate his belief, unless he be well grounded in the knowledge of religion. We do not allude here to the evil influence which a seeming inability in such cases may have upon the Protestant; we shall speak of this presently; but we refer to the injury which the faith of a weak-minded or uninformed Catholic may oftentimes suffer from a superficial acquaintance with religion. Such are the vagueness and indifferency of men's minds on this subject, that it is difficult for those who do not possess a thorough knowledge of the doctrines and practices of Catholicity, to preserve the faith in all its purity and integrity. By association with those who utter and defend false doctrines, we insensibly fall under their influence, and to this circumstance may we attribute, in a great measure, those erroneous notions in regard to conventual institutions, the conditions of mixed marriages, the unlawfulness of duelling, &c., which are entertained by some Catholics who are otherwise practical members of

the church. The principles, however, which she teaches in reference to these and all other matters of dogma and morals are necessarily true, and no one can hold different views, without impugning in some way her competency as a witness of revelation; which is incompatible with sound faith.

But even when the Catholic is not likely to be injured in his religious principles, may he not be exposed, by intercourse with those of a different belief, to relinquish or neglect the practice of duty? Interest, friendship, family ties, and other considerations of this nature, exert a potent influence over the human heart, begetting that fearful bane of piety, human respect, which causes the Christian to fear men rather than God. This evil is often witnessed. In fact, such is the vast and essential difference between the religious observances of Protestantism and those of Catholicity; so numerous, self-denying and painful are the latter, compared with the scant and easy practices of the former, that it is impossible, in the ordinary course of things, for the Catholic not to be unfavorably biased by the example or principles of those who are opposed to his faith, unless there be a more powerful counteracting agency to sustain his virtue. Now we contend that, although divine grace is the support of a Christian life, and a faithful correspondence to it by the practice of good works a pledge of stability, a comprehensive knowledge of religion facilitates, in no small degree, this compliance with the grace of God. For human respect acts upon the heart by a feeling of dependence and inferiority, which is followed by a depreciation of duty and its postponement to the favor of others. But an enlightened and familiar acquaintance with religion inspires a sentiment of independence; it maintains in us not only the conviction of right, but also the consciousness of ability to justify and vindicate the practice of it. The same remark will apply to the intercourse of Catholics with Catholics; for the bad Catholic may be as injurious to his neighbor as the Protestant. We do not mean to say that the most enlightened Catholic will always be the most practical; but *cœteris paribus* he possesses a greater security against the danger of seduction and stronger incentives to the discharge of duty than he who is less instructed in the faith.

In regard to those out of the church, important benefits may accrue to them from an association with virtuous and well-informed Catholics. How many, who have been born in error, and have imbibed the most distorted views of our faith, are perhaps destined, in the merciful designs of Providence, to be reclaimed from their wanderings through the instrumentality of their Catholic neighbor. Some Protestants are too hostile to our faith to enter a church where they will hear it expounded, while others do not feel a sufficient interest in the subject to turn out of their usual path for the purpose of seeking information. But they will frequently be thrown into society, where religious questions are introduced, and where a Catholic may have an opportunity of rendering most valuable service. This is obvious; and it may be said that, among the conversions that take place from Protestantism to Catholicity, a large number are attributable, under the grace of God, to circumstances of this nature. By a satisfactory explanation of a doctrinal point or a practice of piety, prejudice is oftentimes dispelled, a more favorable view of the true church is produced, the hackneyed misrepresentations of its tenets begin to be mistrusted, a spirit of inquiry is awakened, and thus does an individual often pass from the familiar conversation at a social meeting or in the evening walk, with impressions that will be the occasion of his introduction to the admirable light of truth. But we do not hesitate to affirm that the Catholic church suffers a material drawback in this respect from the want of information among many of its members, and that those occurrences

are by no means rare amongst us, in which they find themselves incompetent to answer successfully the queries and objections of Protestants. You will sometimes meet with young men and young ladies who have finished their education, shunning, with the utmost care, in the company of Protestants, all allusion to their faith, dreading to be questioned on the subject, and striving to change the topic of conversation, if it has turned upon matters of religion. We grant that, on certain occasions, such a course of action would be wise and laudable. When a person broaches the subject of Catholicity for the purpose only of sneering at its tenets and practices, and is plainly devoid of that honesty and sincerity which are essential to a profitable discussion of truth, then may the Catholic justly refuse to waste words upon him; for silence is the best answer to the scoffer. But apart from these circumstances, religion must undoubtedly suffer from the inability of those who shrink from the favorable opportunity of exhibiting her claims to respect. This pusillanimity frequently arises from a consciousness of inadequacy to explain and defend the doctrines of the church, and we cannot but view such incompetency as a lamentable defect in the education or subsequent reading of the Catholic. If the Christian, according to the injunction of St. Peter, should be "always ready to satisfy every one that asketh him a reason of the hope which is in him," we do not see how this preparation can be dispensed with in a state of society like ours, where religious questions are matters of such frequent recurrence. It would certainly be far more honorable to religion, and much more useful to society, if such inquiries, when instituted, could be conducted in an able and satisfactory manner, and in a proper spirit of charity and moderation; for then they might aid in filling up the blank, and interrupting the frivolities of those social meetings, where wordliness, vanity and sin often reign supreme, from the lack of sufficient information to carry on a profitable discourse.

Among the instances that might be adduced to verify what we have said, and to illustrate the signal advantages that may result from a thorough knowledge of religion, we will mention only the conversion of Mrs. Seton, foundress and first superior of the Sisters of Charity of St. Joseph's in the United States, who owed her happy change of sentiment, under God, to a Catholic gentleman in Italy.* By his able exposition of religious truth, he satisfied her queries, and he supported them with arguments that did not fail to produce a deep conviction in her mind. On her return to America, although beset by the numerous and influential circle in which she moved, and particularly by the specious argumentation of Protestant ministers, one of whom, the Rev. Dr. Hobart, afterwards Episcopalian bishop of New York, was a man of remarkable powers and her devoted friend, she could not be brought back to her former errors. Such an array of opposition could indeed bewilder her mind, but it could not dissipate the impressions of truth which she had received. Having entered the church of God, she never ceased to praise him for his ineffable mercies in bringing her to the knowledge of the faith, while the prayers of herself and her children, and the numerous spiritual daughters who subsequently rallied under her banner of charity, ascended in constant and fervent gratitude to heaven, invoking blessings upon the Christian scholar who, under God, had been an instrument of so much good to them and the American church.

We do not mean to intimate, in the foregoing remarks, that our youth of both sexes, or Catholics in general, should apply themselves to the study of religion in that way which is necessary to the clergyman or theologian, or that controversy should be continually introduced as the matter of discourse; but we think that

* Philip Filicchi, Esq., an eminent merchant of Leghorn.

a more extensive knowledge of Catholicity, in its history, its dogmas, its precepts, its liturgy, and its spirit, would contribute much to their own benefit and to the enlightenment and conversion of their separated brethren. Much less would we be understood to say that the mere knowledge of religion, abstractedly from its practice, would have all the advantages which we have enumerated. The humble and faithful discharge of the duties which the law of God prescribes, is unquestionably the best security for the Catholic, and it has frequently no small weight in overcoming the prejudices of those without. In fact, it may be said that the Catholic will lose his faith by the neglect of its obligations much more easily than from any other cause; and that the most cogent reasoning will often fail of effect, from the very circumstance of a contradiction between the profession and the practice of the Catholic who employs it. But at the same time, it must be admitted that they whose life is an illustration of the Catholic religion, and who are capable of imparting satisfactory information to such as inquire after the truth, will exert a much wider and more beneficial influence upon those around them. To Catholics of this class we may apply those consoling words of our Saviour: "whosoever will do and teach, the same shall be called great in the kingdom of heaven."—*Matthew* v, 19.

From the preceding observations, we would infer that the thorough religious instruction of our Catholic youth, after the period of their first communion, is a matter of considerable importance, and that to make them well acquainted with the plan of religion and the constitution of the church, chiefly by an exposition of their history from the beginning of the world to the present day, is necessary to fit them for a successful entrance into society, and that to continue the study, by a proper course of reading, may be of great consequence in their subsequent career through life. In regard to the mode of imparting this instruction, it is plain that young persons are to receive it mainly from a catechism of perseverance, such as that mentioned above, conducted under the immediate eye of their pastor, or in the academical institutions where they receive their education. But during this period and afterwards, it is the duty of parents, while their children are under their vigilance, to encourage them in these sacred studies, and particularly not to throw any obstacle in the way of so excellent a pursuit. It should be remembered that when they return home from a college or an academy, their training is far from being completed. They have only laid the foundation of a superstructure which is to be raised with much labor and attention: and if at this critical period they are not led, both by word and example, to improve the knowledge they have acquired, it will serve them little for their future happiness in life. The principal object which requires the attention of parents at this time, in regard to the mental culture of their children, is to discourage, in every possible way, the reading of novels. Such books are only calculated to warp the judgment, to poison the heart, and to create a distaste for all solid information. What Carlyle has said of the Waverly Novels, may be said of all such as are not thoroughly moral and religious; they are "not profitable for doctrine, for reproof, for edification, for building up, or elevating in any shape. The sick heart will find no healing there, the darkly struggling heart no guidance, the heroic that is in all men, no divine awakening voice." But does not a man, at all times, in mature age as in youth, stand in need of something to sustain, to elevate, to console him? Amid the selfish and sensualistic maxims that are so current in the world, with the thirst of gold that absorbs every better and higher aspiration, with the propensity to pleasure that chills the stream of virtuous and holy affections, what will prevent him from being carried away by the torrent of corrup-

tion? What will console him in his trials and afflictions, direct him in doubt and embarrassment, sustain him in his sublime vocation to an immortal world? Can this be done by the spirit of delusion, or the morbid sentimentalism that pervades our novels? Impossible: this great object can be effected only by the study and practice of religion. Not even that learning which is otherwise commendable, can, if separated from the knowledge of religion, sustain man at his proper level, and enable him to fulfil his high destiny here and hereafter. But there are parents who seem to think that if their children have some knowledge of history and the natural sciences, with an insight into the ornamental branches of education, they possess all that is necessary to fit them for the world. This would be true if they had no other relations than those of time, no duties but those which society imposes, no laws of action and no hopes of happiness beyond those of the world. This, however, no Catholic and no Christian will pretend; and hence it must be admitted that it is of the utmost importance to inspire young persons with a relish for sacred studies, and not to confine them to those of a secular character; to encourage them in that sort of reading which will consolidate their knowledge of religion, which will keep it before them as a most interesting study, as an exhaustless source of the purest and most elevating pleasures, and at the same time as the most useful and sublime pursuit that can engage the attention of man. For this purpose it will become necessary to reject and set aside frivolous, worldly and profane publications, and bring into more prominent use those works whose tendency is beneficial, and particularly books and periodicals which are calculated to enlighten and form the Christian mind, to enrich it with wholesome doctrine, and guard it against the prevailing spirit of the day.

In connection with this subject we are naturally led to say something of a class of publications that has rapidly increased within a few years, and is intended to encourage a more enlarged study of religion among Catholics, while it aims also at the instruction of those who differ from us in faith. These books, under the garb of fiction, undertake to explain and vindicate the doctrines and practices of the church, and as they will always be consulted by most readers in preference to the heavier and more serious writings of a doctrinal or controversial character, it is plain that every effort should be made to render them unexceptionable. In dogma and morals they should be equally pure. But to enter upon this subject at length would carry us beyond the limits we have prescribed to ourselves: we must therefore be content with observing, in reference to the ethical character of our religious novels, that if they breathe a spirit of worldliness, as many of them do, if the dissipation of fashionable life, if the maxims and doings of loose Catholics, if the description of love scenes, and other matter of this kind, enter into the narrative, they are no better than the profane books which are so loudly condemned by every true friend of religion. We have known young persons, while reading some of the more recent of these publications, to pass over all the instructive parts, in order to feast upon those passages which detail the incidents of fashion, levity and love-making. In regard to doctrine, these books, in order to be useful, or rather not to be injurious, should conform strictly to the teaching and phraseology of the Catholic church, as they are found in her creeds, her councils, the writings of her divines, and other approved works. This is absolutely necessary for the inculcating of sound doctrine, and the profitable discussion of it. There are three things which seem to us necessary for the useful discussion or exposition of Catholic truth, and which claim particular attention from the writers of explanatory or controversial novels: sound doctrine, enlightened prudence, and charita-

ble language. But as our meaning will be better understood by an illustration, we shall select for the purpose an article of Catholic faith which, like every other, is liable to misconception, and which, perhaps more than any other, demands a careful avoiding of rigorism on the one hand and laxity on the other, particularly in these latitudinarian times which require the subject to be frequently introduced, and consequently to be handled with that strict accuracy which is always indispensable for the edification of those who seek instruction. We allude to that point of faith which declares, in the words of the fourth council of Lateran: "Out of the church there is no salvation."

Sound doctrine in matters of faith is that only which is taught by the church, which is "the pillar and ground of truth;" and to conform to this teaching it is just as necessary to avoid going too far as not going far enough. The truth of God may be held in injustice as much by excess, in imputing to the church what she does not believe, as by defect in concealing or retrenching what she does believe. Hence in stating the doctrine of exclusive salvation, we should abstain from either extreme, and not give to the expressions which the church authorizes, a meaning which is not sanctioned by her or the approved divines whose writings are the exponents of her sentiments. It is correct to say, "out of the church there is no salvation," "without the true faith no one can be saved;" for these propositions are authorized by our symbols. But we have no right to alter these expressions, and to assert, for instance, that there is no salvation "out of the visible church" or the "external communion of the church," because such a declaration would be false, being opposed to the express teaching of the church, as contained in her councils and in the writings of Catholic theologians. The council of Trent (Sess. 6, c. 4, de Justif.) tells us that, although baptism is the appointed means of spiritual regeneration under the new law, yet salvation may absolutely be obtained without *actual* baptism; that is, when an individual cannot receive it, and has the other dispositions which are necessary in such a case to justify him before God. Now, without actual baptism a man cannot be in the exterior communion of the church. Whence it follows that salvation may absolutely be obtained out of her exterior communion; and therefore it is not correct to assert the contrary. Such is the sentiment of all Catholic theologians who, in stating that out of the church there is no salvation, distinctly assure us that a person may sometimes belong to the church without being externally united with it. Bellarmine has well observed that the church is "a living body, consisting of a body and soul, the latter embracing the gifts of the Holy Ghost, faith, hope and charity; the former comprising the profession of the faith and the reception of the sacraments. Whence some belong to the soul and body of the church, and are thus completely members of it, though they do not all partake equally of the life which she communicates. Others belong to the soul, and not to the body of the church, as catechumens. A third class belong to the body, and not to the soul of the church, as they who externally profess the faith without believing interiorly."*

These distinctions are always resorted to by divines for the purpose of solving the difficulties which present themselves in considering the mysterious economy of salvation, and also to refute the objections which infidelity has ever urged against the justice and mercy of God, and the truth of the Christian revelation. It is only by these distinctions that faith can be separated from opinion, so that the teaching of the church be clearly indicated to those who charge her with sentiments which form no part of her creed. Thus she has been accused of denying salvation to all who do not openly profess the Catho-

* De Ecclesia, lib. 3, cap. 2.

lic faith, and the question at once arises, what becomes of those who have never had an opportunity of learning this faith? On this subject a great deal may be said: there is something which the church teaches, and there are other things which she does not teach; and the only means of guarding against error is to bear in mind what we are bound to admit, and what we are at liberty to reject.

In regard to infidels, who have never heard the glad tidings of the Gospel, we must believe that God, who wishes the salvation of all men,* has provided them with sufficient means for the attainment of this end. On the other hand, St. Paul expressly informs us, that they who have not heard of Christianity will be judged by the natural law.† Their case is precisely that of the pagans who lived before the coming of Christ, and they may be saved in the same way; for it would be absurd, as the learned Bergier has very justly observed, to suppose that the advent of the Son of God upon earth has been an evil to any living creature, or that salvation is more difficult now than it was before the promulgation of the Gospel.‡ Hence their case is simply this. Either they transgress those precepts of the divine law which are known to them, or they do not. In the former case they will be condemned, not for their inculpable ignorance of the Christian faith, but for the same reason that bad Christians themselves will be excluded from salvation, that is, for the violation of the divine commandments. In the latter hypothesis, if they comply with the law and correspond to the graces they receive, it is the common opinion of Catholic divines that God will either render them, by further grace, living though not apparent members of his church, or furnish them with the necessary means of entering her external communion. Such is the sentiment of St. Thomas Aquinas,§ Bossuet,* and almost all our theologians.†

In reference to those who are connected with the Christian sects separated from Catholic unity, they either pretinaciously adhere to these heterodox societies, culpably neglecting the means which God offers them for coming to the knowledge of the true church, or they do not. In the former supposition it is manifest that they will be condemned for their error, which in this case is imputable to them, and for the removal of which they are bound by the express command of Christ to make every possible effort. Our divine Saviour has explicitly declared that "he who believeth and is baptized, will be saved; but he who believeth not, will be condemned." Moreover it is equally repugnant to reason and to revelation to suppose that the Son of God, in establishing his church and commissioning his apostles to teach whatsoever he commanded them, did not at the same time impose upon every one the obligation of aspiring to the knowledge of religious truth, and of doing all in his power to discover it. Hence any dissenting Christian, who has a misgiving on the subject of his religious belief, is bound at the peril of his soul to investigate the matter with all the diligence and attention which its paramount importance demands. Remembering that his salvation depends upon this inquiry, he should lay aside the prejudices of education, divest himself of all worldly considerations that might influence his judgment, pray for light and assistance from heaven, and avail himself of the best opportunities of information, with a firm and sincere disposition to embrace the truth as soon as discovered; and then, he must be prepared to make every sacrifice, however painful to flesh

* 1 Tim. ch. 2.
† Rom. xiv, 15.
‡ Traite de la vraie Religion, tom. 7, p. 142. 8vo.
§ Quæst. 14 de veritate, art. 2 ad 1 um.

* Just. des Refl. mor. sect. 17.
† Here we speak only of adults, because children that die without baptism before the use of reason, of whatever parents they are born, cannot enter into heaven. We are not taught, however, that they are consigned to a place of suffering. *All* children validly baptized, and dying before the use of reason, are immediately numbered among the elect of God.

and blood, in order to enter the church of God. Unless he be thus disposed, he cannot be excusable in the eyes of the Almighty, for the plain reason that a man must do all he can to save his soul, and to believe the doctrines which Christ has taught is a condition of salvation. But if a Christian, who has been born and educated in a heterodox society, does not adhere to it from any perverseness or obstinacy of will, and is sincerely desirous to serve God, believing what he thinks to be true, and doing what he thinks right, according to the opportunities within his reach, he will not be condemned on account of his external separation from the church. He became by baptism (if validly received*) a member of the mystical body of Christ, and he belongs to its soul or spirit, so long as he is not culpably ignorant of the true faith. Such is the doctrine of all Catholic divines. "There never was a greater champion of the unity of faith, and a more powerful adversary of wilful and obstinate errors, than St. Augustine; but hear what he has written on the present subject: 'They are not to be ranked with heretics, who, without pertinacious animosity, maintain their opinion, though false and mischievous; especially if they did not broach it themselves with bold presumption, but received it from their mistaken and deluded parents, and if they seek truth with earnest solicitude and a readiness to retract their errors, when they discover them.'† We find the same doctrine in Cardinal Bellarmine, whose words are as follows: 'What is said of none being saved out the true church, must be understood of such as belong not to it either in fact or desire;'‡ also in the celebrated divine, Bergier, who inculcates it throughout several parts of his works, and especially in this remarkable passage: 'It is false that we say to any one *you will be a reprobate.* To do so, would be contrary to what we commonly teach about the different sects which are out of the pale of the church. First, with respect to dissenters who are baptized, and who believe in Jesus Christ, we are persuaded that all who with sincerity remain in their error; who, through inculpable ignorance, believe themselves to be in the way of eternal salvation; who would be ready to join the Roman church, if God were pleased to make known to them that she alone is the true church—we are persuaded that these candid and upright persons, from the disposition of their hearts, are children of the Catholic church. Such is the opinion of St. Augustine and of ALL divines.'* The doctors of the faculty of Sorbonne, in their theological decisions against the sophisms of the infidel J. J. Rousseau, speak in nearly the same manner. After mentioning both the baptized children of separate societies, and the unknown number of baptized and upright adults to whom various circumstances render it impossible to know the true church, they add: 'Those children and sincere persons have no culpable part in the schism and errors of their society. They are excused, by invincible ignorance, from the guilt attached to both, and they ought not to be regarded as strangers to that church out of which there is no salvation.'"† Such is the universal sentiment of Catholic theologians, to many of whom we can only refer the reader.‡ Hence, Bergier has not hesitated to remark that, "if some less enlightened divines have expressed

* If he has not received baptism, his case would be similar to that of the negative infidel.

† Epist. 43 ad Glorium et Eleusium.

‡ De Eccl. milit. l, iii, c. 3.

* Deisme refute par-lui-meme, lett. v.

† Determinatio Facult. Paris. in censura Æmil. prop. 32.

‡ Bp. Kenrick, Theolog. dogm. vol. i, pp. 314 et 321. Frayssinous, Defence du Christian. vol. iii, maximes de l'Eglise Cath. relativement au salut des hommes, part ii. Card. De La Luzerne, sur les Eglises Catholique et protestantes, vol. i, c. iv, art. 3, n. 24. Nicole, De l'Unite de l'Eglise, l, 1, c. 3. Duvoisin, Essai sur la Tolerance, part i; etc. Tournely, De Eccles. tom. 1. Milner, End of Contr. Baxter's Tenets, approved by Archb. Marechal and Bp. Kenrick. Gother, Papist Misrep. and Repres. Lingard, Catechet. Instruc.: to whom we may also add, Lieberman, whose theology is the text-book of the Propaganda, Bailli, Perrone, Bouvier, Abbe Gaume, Regnier, &c.

themselves differently on this subject, their opinion proves nothing. Far from reclaiming sectarians by an ultra severity, they only set them more against the truth."* With equal reason did the Rev. Dr. Carroll, subsequently first bishop and archbishop of Baltimore, contend against the false imputations of the apostate priest Wharton, that "being a member of the *Catholic church* and of *the communion of the church,* is no modern distinction, but a doctrine uniformly taught by ancient as well as later divines."† Of the same sentiment was the first bishop of Boston, afterwards Card. Cheverus, who believed that "numbers of Protestants might be in that state of good faith, or invincible ignorance, which excuses error in the sight of God."‡ These prelates, however, with the above-mentioned divines, never imagined that by admitting such a distinction they detracted in the least from the visible character of the church: for, to assert that *some persons* may absolutely be saved by belonging only to the soul of the true church, is very different from asserting the idea of an invisible church. Their sentiment is perfectly consistent with, nay, it even supposes that eminent visibility of the church, which her centre of unity, her hierarchy, her bishops, her worship, her teaching, and the millions of her children throughout the world so distinctly proclaim.

But, it will be asked, how do you know that a Protestant can be in this state of invincible ignorance, without being *de facto* led to the knowledge and brought within the pale of the true church? If a question like this had any weight it might be fairly met by another. We might ask, how do you know the contrary? Is it to be supposed that the most distinguished divines of the Catholic church have made a distinction without a difference, in relation to the matter under consideration? Do we not know that the Almighty occasionally suspends the laws of this visible world in favor of his servants? Why would he not also, in some cases, act exceptionally to the general laws of salvation, in behalf of his elect? Do we not likewise hear the Son of God, in the New Testament, declaring that Tyre and Sidon were in the happy disposition to embrace the truth, had it been sufficiently proclaimed among them?—"Wo to thee, Corozain: wo to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes."*

Again, it may be said that a Protestant, although not culpable precisely on account of his error, may be in that error on account of his sin. In one sense this observation is true: but in another it is theologically incorrect. A dissenter may be in culpable error on account of his sin, when there is such a connection between this sin and his ignorance of the true faith, that the latter might have been foreseen in the commission of the former: but where this connection does not exist, his ignorance cannot be imputed to him merely for his having violated the divine commandments, because God does not impute to a man as a crime a consequence which he could not foresee.

But will a Protestant be saved by invincible ignorance, or by being in inculpable error? Most assuredly not. This ignorance will excuse him, indeed, from his error: but, if he violate the laws of God and do not repent sincerely and efficaciously of his transgressions before the moment of death, he will lose his soul, in the same way that many Catholics will be excluded from salvation, who, possessing a knowledge of the true faith, will not have lived conformably to its sublime and holy teachings.

Nor can it be said with any show of reason, that in presenting this doctrine in

* Dict. Il. Theol. art. Eglise.

† Address to the Roman Catholics, &c.

‡ Life of Card. Cheverus, by the Abbe Hamond, who remarks that the idea of the cardinal on this point was "entirely conformable to the general teaching of Catholic theologians." P. 96.

* Luke x, 13.

its proper light, we encourage the latitudinarian spirit of the age or lull the dissenter in the quiet belief of his error: for, if this were true, it would follow that all Catholic divines have most egregiously betrayed the high trust reposed in them. The truth is betrayed, and the cause of religion suffers, whenever we advance a false or dangerous proposition, but it would be a contradiction in terms to say that any such effect would follow from the statement of sound doctrine. Hence, in discussing the point under consideration, as well as every other article of faith, we are bound either to conform to the teaching of the church, or wholly to abstain from venturing an opinion. Nothing, however, is to be feared from a correct exposition of this doctrine, because in doing this we cannot but give to truth its high and indisputable claims: not a particle of its exclusiveness is yielded: for, although we contend that God, in his justice, will condemn no man for his error, when inevitable on his part, yet we hold and urge that Christ established but one church, and that every one is bound, at the risk of losing his soul, to seek it with all due earnestness. Hence, far from encouraging the absurd maxim, that a man may be saved in any religion, provided he lead a moral life, or be a good member of society, the doctrine of the church, rightly expounded, reprobates it in the most unequivocal terms, and teaches that a man will be condemned by the Almighty for *culpable error* as well as for *wilful crime*. In this way the extremes of laxity and rigorism are both avoided, as they are both equally to be feared.

We have observed that, in the explanation and discussion of Catholic tenets, an enlightened prudence should govern the pen of the writer. As he aims at conveying a correct idea of what we believe, it is evident that wisdom cannot approve a mode of doing it which would lead to misconception. Moreover, to state the doctrines of religion in such a way as to create erroneous impressions, and thus to aggravate prejudice or mislead the uninformed, implies a want of due respect for the sacred deposite of truth: it is an abuse of that which is holy. Hence, in the primitive days of Christianity, when the open and indiscriminate exposition of the faith on the subject of the holy eucharist would have irritated the public mind and attracted the sneers of the impious, the doctrine was carefully held under the veil of secrecy, and revealed only to those who were determined to be members of the church. In the observance of this discipline, the church was guided by that enlightened caution which forbids the unnecessary use of what is good, when it may tend to mischievous consequences. In later times the immortal Bossuet furnished a distinguished example of the same prudential course. Perceiving the false views of Catholicity that prevailed among the Calvinists, and the bar which they opposed to the prospect of a reunion, he determined to write his exposition of the Catholic faith, and in doing so to exhibit only what the church believes and teaches on the controverted questions, carefully abstaining from all points that were not necessarily to be admitted; for he was convinced that the opposition of Protestants was owing much more to the prejudices, arising from false and distorted views of our doctrine, than to any other cause. When the book appeared, it was found to present the doctrines of the faith in so reasonable a light, that its adversaries accused the author of having *betrayed his church*. They did not hesitate to affirm that when Rome would see the work, she would soon hurl against him the thunders of the vatican. But, much to their surprise, the sovereign pontiff gave his formal approbation to it, in two successive briefs which he addressed to the author;* while the bishops of Italy, France, and other countries, complimented him in the most flattering terms, and

* Bossuet, Exposition de la foi Cath. tom. 31, of his works, p. 54. edit. in 12mo.

caused the work to be translated into a variety of languages. Such was the course which the great Bossuet deemed it wisdom to pursue, and which has always been applauded by the church.

In conformity with this principle, it appears to us that, in books which are intended for the explanation and defence of Catholic doctrine, those tenets which are chiefly liable to misconstruction, should, if treated at all, be explained fully and perspicuously, according to the sentiments of our approved divines. But there is no subject which has been or is a greater source of misconstruction, calumny and abuse against the Catholic church, and which is more calculated, if misunderstood, to embitter prejudice and to close the avenues to earnest inquiry, than the maxim, "out of the church there is no salvation." Hence you never meet with it in our approved controversial or doctrinal works, without an explanation. The Rev. Richard Baxter, of the Society of Jesus in Maryland, in a small book, already referred to, the object of which was to "treat of those tenets which are the most odious in the eyes of those who dissent from us," has placed that of exclusive salvation at the head of the list, and has explained it in accordance with the views expressed in this article. The zealous Gallitzen, whose luminous and indefatigable pen has contributed so largely to the spread of religious truth in the United States, in alluding to the same doctrine, says: "All agree that out of the Catholic church there is no *ordinary possibility* of salvation."* Here he employs the word *ordinary*, because without it his language, under the circumstances, might have been misunderstood. Such is the prudence required in these matters, not to exceed the bounds of moderation, and by too violently shocking the pride of man, to do mischief where we wish to do good, that it has been thought advisable to explain the doctrine in question where other points of our faith are merely stated. Thus, in St. Vincent's Manual, a very comprehensive and excellent prayer-book, "containing a selection of prayers and devotional exercises for the use of the Sisters of Charity in the United States of America," and published "with the approbation of the superiors," we find, on p. 29, a succinct but able exposition of our faith on this subject, while the other articles of the creed are simply mentioned.

It is true, when addressing Catholics, out of their connexion with Protestants, there may be in general no reason for departing from the brief language of the creed; and hence Pius IX, in his late encyclical letter to the Catholic prelates throughout the world, urging them to guard the purity of the faith among those who profess it, simply declares the tenet of exclusive salvation. This is only what we may expect to hear from the pastors of the Catholic church, warning her children against the delusive errors of the times, or rather against that laxity of morals which leads to a corruption of the faith. But where we address Protestants, or Catholics who mingle with Protestants, it cannot but be the dictate of wisdom that we should avoid language which might, for want of a sound exposition of its real meaning, create erroneous impressions, and thus thwart the very object we have in view.

Nor is it less essential to the successful exponent or defender of truth, that his words should breathe a spirit of kindness and charity. We must repeat here, what has been already affirmed, that the only legitimate object of religious discussion or doctrinal exposition, is to do good; to convince the mind and persuade the heart. But who is so little acquainted with the weakness of human nature, as not to acknowledge that these ends may be very easily frustrated by blunt and harsh expressions? Dr. Fletcher has very judiciously observed that "mildness is the art by which God designed that man should instruct or reform man." Some persons

* Letter to a Protestant Friend on the Holy Scripture, p. 80.

seem to suppose that close logic and crushing argument are the only means of bringing people to the knowledge of truth. But in regard to this there are two things deserving of special consideration. First, it cannot be doubted that if a man discern the conclusiveness of an argument, he must see the truth which it is intended to prove; but is this the great difficulty with our dissenting Christians? We think not; the grand point is to prevail upon them to *hear* an argument, or to *read* a defence of our doctrine. When they have been once led to examine the subject dispassionately, we have not much room to fear for the result. But how are men generally induced to discuss these matters seriously? Is it by the use of stern reproach or offensive epithet? Very far from it; such a course only tends to aggravate the case and render it hopeless. And it cannot be otherwise, if we consider the constitution of our degenerate nature. Man has a proud and rebellious heart, and recoils with horror from all imputations wounding to self-love. His first impulse towards those who oppose or reproach him, is to view them as enemies; and hence to stigmatize him with error before we have paved the way for his reception of the admonition, is only increasing the difficulties of his position. How do many of the conversions that take place in this country originate, under the grace of God? Are they not traceable to some casual meeting of a Catholic clergyman, or friend, or some other circumstance of this nature, in which, amid the socialities of life, the courtesy and kindness extended to the Protestant encourage him to ask, perhaps only through curiosity at first, some question on the subject of religion? Does not one question lead to another, and confidence increasing with the diminution of prejudice, bring the individual insensibly to a mature examination of religion? We venture to say that many more sincere inquiries are brought about in this way than by the influence of severity. Again, even when the mind is secretly convinced, how many barriers arise to prevent the avowal of it? And is it not just as necessary to persuade, as to refute the dissenting Christian? Of what avail is the knowledge of Catholicity without the profession and practice of it? Cardinal du Perron's comparison between himself and St. Francis of Sales, should never be lost sight of by those who undertake the discussion of religious truth. "There is no sectarian," said he, "that I could not convince of error, but it will require the bishop of Geneva to convert him."

We infer from these remarks that all harsh and offensive epithets ought to be banished from our discussions with Protestants: that controversy should assume a tone of gentleness and mildness, avoiding those dangerous weapons of ridicule, sarcasm, and personality, which alienate from the truth instead of attracting within its blessed pale. We are continually charging Protestants with the unfairness of resorting to such means of defence: we are perpetually declaring that this is not the proper tone of Christian controversy. Why should we be guilty of a practical contradiction, and consider ourselves justified in using expedients which we do not permit to our opponents? Truth does not require any such advocacy. Let the Catholic faith be advanced and maintained in all its purity and integrity, and with all the power that talent and learning can supply; but never without a proper care to blend the *suaviter in modo* with the *fortiter in re.* In doing this our writers will only be walking in the footsteps of some of the brightest examples in the American Church, to whom we may refer in the language of St. Paul: "Remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith."* In looking back upon the illustrious members of the hierarchy, whose "memory is in benediction," and "whose praise is still in all the churches," how many distinguished models present themselves for

* Heb. xiii.

imitation! Who can recall the Carrolls, the Cheverus', the Dubourgs, the Englands, without associating with the recollection the charms of influential moderation? These men knew how to conciliate the most powerful defence of Catholicity with a tone of gentleness that never gave offence. In vain would we look into their popular writings or discourses, for the opprobrious appellation of heretic,* or any thing of the kind. When they addressed Protestants, they recognised them as "separated brethren;" in speaking or writing of them they used the same language;† and we may never fear to go astray, as long as we adhere to the path that has been traced by such enlightened and apostolic men.

What we have said of the particular doctrine of exclusive salvation, is to be said of every other point that can be a subject of discussion. The writers of our popular books, or of such as are intended for circulation among the people, should never lose sight of those three essential qualities which their works should possess, in order to serve a useful end; sound doctrine, enlightened prudence and a charitable tone. While the fulfilment of these conditions must be productive of good, the neglect of any one of them may render the efforts of genius and learning abortive. Another excellent effect that this method would produce, would be to purify and elevate the tone of religious discussion. Controversial and doctrinal books are studiously avoided by many persons, because the subject appears to them only in an odious light; and it cannot be doubted that the manner of presenting it contributes very often to make it so. But this is a false state of things; for, as Dr. Fletcher very judiciously observes, "why may not the great truths of religion be treated with temperance and candor?" Why should a subject, of such vital importance, be so uninviting and repulsive? We cannot better conclude this subject than with the following excellent remarks of the same author: "There is a form of controversy which is harsh, petulant and mischievous; the nurse of prejudice, and the parent of animosity. That the moderation of the Catholic, or the liberality of the Protestant, should reprobate this kind of controversy, I do not wonder. I abhor it equally with them. But it is a very mistaken notion to conceive, that controversy is essentially of this nature. A controversial work, when dictated by the love of truth, and written, as it should be, by the hand of charity, is directly the reverse. Its very object is to conciliate. It comes to unite the divided; and to show that divisions are the effect of misunderstanding, interest, or passion. A controversial work comes to implore benevolence; to instruct ignorance; or to enlighten prejudice. It comes to persuade: and as all persuasion should be calm, moderate, and polite, it ought, necessarily, to be free from all the indelicacy of insult; the exacerbation of reproach, and all the mean artifices of insincerity. It is an injury to the mild religion of Jesus, to imagine that it needs the aid of passion; or the help of petulance and disingenuity. These are the useful subsidiaries to bad causes. Religion should be defended in the spirit of religion; by the arms of truth, wielded by the hand of charity. Religion reprobates even the zeal that is not charitable: she desires no triumphs, but those which meekness can obtain. She does not permit the strayed sheep to be driven back to the fold by the rudeness of compulsion; but to be carried there in the arms of pity and affection. The mischief of controversy is not in controversy itself; but in the injurious mode of treating it; not in the nature of the subject, but in the intemperance of the man who discusses it."

* "A heretic is a baptized Christian, who maintains, *perversely*, an error against the faith of the Catholic church."—*Catechism.*

† Life of Card. Cheverus.—Dr. England's discourse on the Ursuline order,—St. Mary's Sem. and Cath. at large vindicated, 1811, written by Mr. Dubourg,—Pastoral Letter of the 1st Provincial Council of Balt. Oct. 1829.

HYMN TO ST. FRANCIS REGIS.

BY CHARLES J. CANNON.

For the U. S. C. Magazine.

O SERVANT, faithful to the trust
  With which thy Lord did honor thee,
That to thy brethren of the dust
  Thou might'st a bright exemplar be,
Lift up thy voice in prayer for me
  That I, at least in part, may win
Thy patience and humility,
  Thy love of God and hate of sin.

How meekly toil and pain and want,
  Submissive to thy Master's will,
The cruel wrong and bitter taunt
  Thou didst endure, with many an ill,
While love of God thy heart did fill,
  With hate of sin and strength to brave
The storms that ravaged plain and hill,
  The wanderer from Christ's fold to save.

And that same love did thee inspire
  To tempt the dark and treacherous sea,
That in his wilds the savage dire
  Thou might'st from sin and death set free.
Then pray, O Holy Saint! for me,
  That of the fire which burned in thine,
One single spark may granted be
  To this cold, worldly heart of mine.

And pray that I may grace receive
  To follow thy example high—
Which taught the dying how to live,
  And taught the living how to die—
That, when we meet beyond the sky,
  My voice with thine this song shall raise,
"All glory be to God on high!
  The merit His, and His the praise!"

THE IRISH CHURCH ALWAYS ROMAN CATHOLIC.

Translated from the Italian for this Magazine.

CONTINUED FROM P. 207.

THE arguments already adduced should be quite sufficient to silence our adversaries, as they prove directly that the Irish church was from its origin in communion with the see of Rome. But we will comfirm this reasoning by showing that the Irish church was united with other churches which were subject to the chair of Peter. This argument, though indirect, is the more conclusive in establishing the vast difference between the doctrines of the church in Ireland and those which have been defended by Usher.

It is well known that, after the preaching of St. Patrick, literature was successfully and extensively cultivated in Ireland. When science and letters were banished the continent of Europe, by the wars which attended the decline of the Roman empire, the invasions of barbarous tribes, and the other convulsions that agitated society, they found a secure asylum in that remote island, which was protected by the waters of the ocean and isolated from the causes of social perturbation. At that period, many celebrated schools were formed; as those of Armagh, Bangor,* Lismore, Durrow, &c., which were frequented by immense numbers, not only from every part of Ireland, but also from England and the continent. Bede mentions a French bishop, named Gilbert, who assisted at the conference of Whitby, and "had lived a considerable time in Ireland for the purpose of reading the Scriptures,"* and, speaking of his own countrymen, he says, that many of the nobility and common people went to Ireland with a view to cultivate sacred studies, or a more holy life, and were gratuitously provided with books and instruction, while, at the same time, they met with a most hospitable entertainment.† From the contemporary monuments which have reached us, we gather that the learned languages, with poetry, philosophy, history, and theology, were most assiduously cultivated in those schools. Many of these literary treasures, that had been lying for so many ages buried in the dust of libraries, are beginning to appear by the labors of different societies. Several had already been given to the public, in two precious collections of ancient writers, by Cardinal Mai, whose labors, in doing honor to himself, shed a new lustre upon the Roman purple. These institutions, however, although devoted to the prosecution of the sciences, were not, like so many other public schools in after times, the foci of dissipation, licentiousness, and irreligion; but, under the direction of the monks and other professors, they were real nurseries of saints. Here were kept up that zeal and devotion which gave so many apostles to almost all the northern nations of Europe. It would be quite enough to mention the names of some of those men who have deserved so well of religion, to decide whether they ever dreamed of emancipating themselves from the authority of the holy see. If their doctrine on this point was orthodox, if the churches founded by them were subject to the apostolic see, it

* St. Bernard, in his life of St. Malachy, says that Bangor was "*truly a holy place*, and fruitful in saints. . . . Ireland and Scotland were filled with its offspring. . . . . and the multitudes of saints whom it formed were diffused over other nations." Alcuin, *ad fratres in Hibern.* says: "I am truly delighted to hear that Ireland, that illustrious island, possesses at this day so many men who bless the name of our Lord Jesus Christ, proclaim his truth and follow his heavenly wisdom. Formerly the most learned masters came from Ireland to Britain, Gaul, and Italy, and did much good among the churches of Christ."

* Eccl. Hist. b. iii, ch. vii. † Ib. ch. xxvii.

is plain that this must have been the faith which they had learned in their native country. To give then some little insight into the labors of the Irish missionaries, we will state that a Columba, an Aidan, a Colman, a Finan, and others, who are mentioned by Bede, were the apostles of Northumbria and other parts of Great Britain, and were so successful in their preaching, that Palmer, the English Protestant historian, does not hesitate to attribute the conversion of that kingdom mainly to their apostolic labors. We shall say nothing of Columban, who, for his extraordinary virtue, is compared by Baronius to Elias, nor of Gallus, Eustasius, and others who illustrated France, Switzerland, and Italy, by the sanctity of their lives. Who will say that these distinguished men did not introduce the doctrine of the papal supremacy into the countries which they evangelized, and the monasteries which they founded, when this doctrine has always been professed there! There is scarcely a province in France that does not venerate the memory of some Irish saint, who flourished there in the sixth, seventh, and eighth centuries, when, as every body knows, the bishop of Rome exercised the most plenary power in that kingdom. Piccardy still recalls the memory of two holy priests, Caidocus and Fricore, who preached there in the seventh century, and founded the monastery of Centula in Ponthieu. In the time of Charlemagne, Engilbertus, abbot of the house, repaired the cemetery, and placed on it an inscription in letters of gold, which begins with these words:

Mole sub hac tegitur Caidocus jure sacerdos
Scotia quem genuit, Gallica terra tegit.*

At Meaux, SS. Kilian and Fiaker are yet fresh in the memory of the people, and down to the French revolution their relics were continually visited by a concourse of pilgrims from every part of France. Besancon venerates her St. Deicola, who founded the monastery of Lutra, and died there in 625. About the same time, St. Fursey, of Ireland, where he had been eminent for his virtues, went to England, and afterwards, having undertaken a journey to the tombs of the apostles, was detained in France by Clovis II, and established the famous monastery of Lagny near Paris, where, according to Mabillon, he died in 644. At that period also, his two brothers, Foilan and Ultan having been invited by St. Gertrude, daughter of Pepin of London, who was majordomo of Clothaire II, repaired to Nivelle in Brabant, to teach psalmody and the sacred ceremonies to a religious house which she had there established. These two missionaries subsequently erected the monastery of Fosse near Nivelle. The Bollandists (8th of May) mention St. Wiro, an Irish bishop, who is venerated in Belgium. The ancient author of his life tells us, that he had been consecrated bishop at Rome, adding, "it was the custom among the inhabitants of that island (Hibernia), first, to elect a pastor, and then to send him to Rome for consecration:" words that indicate a very close communion with the holy see. The names of other apostolic men from Ireland, who preached in France and Belgium in the seventh, and following ages, may be found in the *Bollandists*, in *Mabillon's* history of the Benedictine order, and acts of the Benedictine saints, and in *Veruleo's* dissertation "de propagatione fidei in Belgio," &c.

But many other countries, besides France and Belgium, are indebted to Ireland for the signal blessings of Christianity. St. Willibrod, who was educated in Ireland, was the apostle of Frieseland. He was accompanied by eleven other priests, selected from the Irish monasteries by St. Egbert, who was the first to propose and encourage this perilous mission. Bede mentions two other missionaries from Ireland at the same period, who preached in ancient Saxony, where they received the crown of martyrdom. In the mean time, other laborers were stretching to the remotest regions. St. Kilian and his companions suffered death for the faith in

Franconia. Before entering upon their mission, they went to Rome, and received from the pope authority and power to preach the Gospel.* About the same time, Carinthia and the adjoining countries were evangelized by St. Virgil and his companions from Ireland. He founded the church of Salzburg, and extended his apostolic labors as far as the confines of Hungary.

While these holy men were engaged in enlarging the boundaries of Christ's spiritual kingdom, others of their countrymen were presiding over churches that had already received the faith. Among the bishops of Lucca, we find a Frigidian, Tarentum has its Cataldus, Fiesole its St. Donatus. In the epitaph of the last mentioned are these words:

> Gratuita discipulis dictatam scripta libellis
> Schemata metrorum, dicta beata senum;

which show that he taught theology and belles-lettres, and thus contributed to maintain these studies in Italy. Cotemporary with Donatus was the learned Dungall, who wrote several works, the most celebrated of which is against Claudius, the bishop of Turin, who was an advocate of the Iconoclast errors. This work has elicited a high encomium from Muratori, who, in his *Annali d'Italia*, (An. 781), gives a sketch of other services which the Irish have rendered to literature in France and Italy, during the 8th and 9th centuries. He relates a fact, after an ancient monk of St. Gall, relative to Clement and Albin, who were both Irish monks, and who were employed by Charlemagne, the one in France, and the other at Pavia, to teach belles-lettres, and to revive the languishing studies of the times.

From the foregoing statements, it follows plainly that the Irish church was in the closest relations with the other portions of the Catholic church in Europe, and moreover that the faith professed by the latter was also held by the Irish people, whence we are forced to conclude that the supremacy of the pope, as acknowledged throughout the churches of France, Italy, and Germany, was likewise recognised by the church in Ireland.

OUR MARTYRS, No. VII.

CAPTIVITY OF FATHER JOSEPH PONCET, S. J., 1653.*

For the U. S. C. Magazine.

FATHER PONCET was, for some years, employed on the mission of Canada. In 1642-3 he was engaged at Quebec among the Algonquins, who settled near that city, and his labors were rewarded by the conversion of many; among the rest, the miraculous conversion of a chief who had been deaf to all teaching. His labors too were directed to the settlers, and there was none more beloved than F. Poncet on the mission.

When intercourse with the Huron country was opened in 1645, he was sent, with F. Bessini, to that mission. On the destruction of the mission there, he returned to his old station at Quebec, and was here actively engaged in the summer of 1653.

The Iroquois were at this time spreading death in every direction: equal before to any of their red countrymen, they had now become, by their skill in the use of

* Authorities — Charlevoix i, p. 314, 253; Creuxius 672; Relation 1642-3, p. 180; ibid. 1645-6, p. 74; ibid. 1652-3, p. 48.

fire-arms, furnished them by the Dutch, a source of terror to the French. Silleri was taken, the governor of Three Rivers slain, and war parties hovered around Quebec.

The terror of the settlers was extreme; men dared not go out to hunt or to fish; nor even to reap the harvests already ripened that awaited the sickle in their own fields.

A poor widow, fearing death by starvation in the winter if her little crop was not gathered in, vainly endeavored to procure men to do it; she at last applied to F. Poncet to assist her. His charity at once induced him to aid her, and, while bent on this work of charity, and persuading some of the neighbors to assist the widow, the Iroquois appeared and attacked them. The alarm caused by the small body of invaders enabled them to kill several, and this party carried off F. Poncet and another, on the 21st of August, 1652. When it was known that he had been taken, a company of forty Frenchmen and many Indians set out to rescue him, or die in the attempt. On the way, they found, drawn on the bark of a tree, two heads, and underneath the names of F. Poncet and Mathurin, his fellow prisoner. In the ground, at the foot of the tree, was a book in which F. Poncet had written these words: "Six Hurons, naturalized Iroquois, and four Mohawks are carrying us off, but have yet done us no harm." If he was spared till then, his words did not apply a few days later; he trod the path of Goupil, of Jogues, and of his old comrade Bressani. The party who set out to rescue him, encouraged by this, proceeded on the trail, but when they came to Three Rivers, they found that place so hard pressed by the enemy that, yielding to the entreaties of their countrymen, they remained to assist them.

Meanwhile the Mohawk party were pressing on towards their canton with their two prisoners. They were as usual stripped and beaten. F. Poncet regretted above all the loss of a reliquary, which an Indian put around his own neck. The Indian soon lost the relics in the woods, but F. Poncet, to his great joy, picked up a paper, which had enclosed them, on which he had written, with his own blood while in Huronia, the names of his fellow members of the Company of Jesus who had laid down their lives for the faith in America, with a short prayer, in which, says he, "I asked of our Lord a violent death in his service, and the grace to shed my blood for him." Keeping this he had, to use his own words, the sentence of his death always before his eyes written in his own blood.

A few articles were left him; his breviary, which contained a picture of our Lord bearing the cross, with one of our Lady of Mercy, and another of St. Ignatius, was a great consolation to him; but a short time after, fearing lest they should be dishonored by the savages, he hid the book; retaining only a little crown of our Lord, which he was able to conceal so effectually as to escape all observation.

As was usual in such cases, he was left without food for long periods, and then a scanty fare doled out to him, and he was compelled to swim over the rivers in their way. When they reached the Mohawk, he saw some forty or fifty men on the opposite brink, armed with clubs, awaiting the moment they should reach the shore. While swimming across, he heard the confession of his comrade Mathurin, and prepared him for death. When he arrived at the opposite side he was scarce able to move, so ill was he from the exposure to the wet; but there was no pity for him; he was forced to run the gauntlet, and to dance and sing, all which he patiently performed, chanting in his torments the litany of our Lady, the Veni Creator, and a prayer to his heavenly patrons St. Gabriel and St. Michael.

In the first village, he was made to mount the *scaffold.* This was a sort of platform in the centre of the village, raised about five feet high, on which, as on a pillory, all prisoners were exposed who

were brought into the country. Here he recovered his courage and his serenity in a manner surprising to himself. A man, armed with a knife, came to the scaffold; the father prayed to his good angel not to let him cut off his fingers; his prayer was heard, the man desisted, and went away. F. Poncet had been again stripped on reaching the village, and had nothing on but an old ragged blue overcoat, and, as it began to rain, he was taken to a hut. Here he was compelled by his tormentors to sing; from this hut, he was taken in the evening to the cabin of his captor, where the sachems were in council determining the fate of the prisoners. During their deliberation a woman came up and offered a string of beads for permission to cut off one of F. Poncet's fingers. Permission was given, and an Indian, the same wretch whom he had before seen, came up and took hold of his right hand. Father Poncet, who had had a presentiment that his life would be spared, offered up an earnest prayer that his right hand might not be mutilated. His prayer was again heard; the Indian suddenly dropped that hand, and seizing the left, caused a child to cut off the first finger. While the operation was performing, the good father sang the "Vexilla Regis," repeating two or three times,

> "Impleta sunt quæ concinit
> David fideli carmine
> Dicens in nationibus
> Regnavit a ligno Deus."

They put the beads around his neck and finger, and burning the wound, left him endeavoring in vain to stay the blood with some leaves.

For three days and two nights they were handed over to the youth of both sexes to torment, and, after experiencing all the pain and burning and torture the young savages could inflict, they were hung up in chains, which did not permit their feet to touch the ground. After enduring this for a considerable time, they were relieved and let down by a charitable old man.

That same day the council determined to burn Mathurin, and to give F. Poncet to an old woman, whose brother had been killed or made prisoner in the war, leaving to her determination his life or death. He was given to her, and she determined to keep him as a slave. This was on the 8th of September, the Nativity of our Lady, and Mathurin was taken that same day to another village, and burnt on Monday, September 9th.

F. Poncet was now adopted into the family, and his finger was dressed.

Three days after, a Mohawk came from Three Rivers to say that peace was on the point of being made, but that Onontio* demanded, in the first place, the liberation and restoration of F. Poncet, and held some mohawk sachems as hostages for his safety. This completely changed the face of affairs; they now applied remedies to his hand and other wounds, and a party was sent with him to Albany to have clothes made for him, as according to their custom he had been stripped, and the clothes he at first had, had been torn up long before to be used according to the fancy or fashion of his captors, in decorating their own persons. He reached Albany on the 20th, and, as the chief who accompanied him was the bearer of a letter from Lauzun to the Dutch commander, recommending Poncet to his kind treatment, he waited on him immediately on his arrival. He was coldly treated by him, and that officer did not even offer him a night's lodging. He was, however, well received by the Dutch people, and by a Frenchman and a Scotch woman whom he found here. The Frenchman did all he could for him, and a Flemish merchant would have gone around to solicit aid for him, but the father would not consent. He took only a cloak, shoes, stockings, and a blanket. While waiting

* Or Yonondeo, the French governor, it is a translation of Montmagny (great mountain), long viceroy of Canada. The name was applied by them to all French governors, as Van Curler's name, Corlear, was to the Dutch and English governors.

for the clothes, he heard the confessions of two Catholics, one a merchant of Brussels, the other a Canadian who had been carried off by the Indians, and now acted as interpreter.

When he returned to the Mohawk castle, his entry was a kind of triumph, so fickle were the savages. His breviary was restored to him, for it seems they got possession of it; and, on the 13th of October, he set out for Quebec with an envoy of the Mohawks, who bore presents for the governor and the superior. As the chief deemed a voyage by the lake hazardous, on account of the storms which prevailed, they took the overland route, tedious and full of difficulty and peril. But his dangers were not over; they had advanced on their journey for two days, when they were overtaken by an express sent to the deputy to warn him against danger, and to tell him that the French had put all the hostages in chains, and had put some to death. This report was false, but had been spread by some chief who disliked the peace, and hoped to embroil the contracting parties in new hostilities. The deputy at first was inclined to give credit to the tale, but as Father Poncet assured him that it must be unfounded, he determined to proceed, on the assurance of the father that no harm should in any event befall him.

After a narrow escape at the falls of St. Louis, where his canoe upset, he reached Montreal on the 24th of October, and being here detained some days, arrived at Quebec on the 5th of November, to the great, we may say, unbounded joy of the inhabitants, who had not ceased to offer up daily, during his captivity, prayers and masses for his deliverance.

He wrote a narrative of his captivity by the command of his superior. This, as well as a year's "Relation," were in a French ship when she was taken, and while in the hands of the English were much mutilated, but were afterwards recovered and sent back to Canada. The preceding account is drawn almost entirely from the fragments of it which escaped.

He closes in a tone of exultation, with the following words: "I was but a month in the country of the Iroquois. I entered it on the fourth of September, and left it on the third of October, and in that short time, I have been among the Dutch, I have seen Fort Orange, I have three times traversed the four towns of the Mohawks; I was taken there by water by the Iroquois (Sorel) River and Lake Champlain, and was brought back by the rugged path overland."

J. D. S.

* A clue to the changed manner of the Dutch officers may be found in a fact stated to the writer by Mr. O'Callaghan. He says that soon after Stuyvesant became governor, the West India Company sent out orders not to ransom any more Frenchmen, as the money already advanced had never been repaid. This must have been for others than Jogues and Bressani, who certainly repaid.

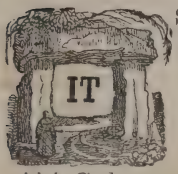
THE CATHOLIC BRIDE,*

OR, MORAL LETTERS ADDRESSED TO JULIA, DAUGHTER OF COUNT SOLARO DELLA MARGARITA, ON THE OCCASION OF HER MARRIAGE TO COUNT EDUARDO DEMORRI DI CASTEL MAGNO.

Translated from the Italian, for this Magazine, by Charles Constantine Pise, D. D.

LETTER I.

From the Father to his Daughter.



SEEMS but a day, beloved Julia, since your first cry broke upon my ear; and lo! you are now a bride. The precious charge which God entrusted to my care is transferred to another, on whom the duty of cultivating your heart, and ministering to your happiness, will henceforth devolve. Great is the joy of my bosom on this day; for he whose spouse you have become is a youth whose character forbids any inquietude, any apprehension of the future. And yet I cannot but experience a sentiment of melancholy in parting for the present with you. But could it be otherwise? Were not you my first joy? Through you your father and mother first began to taste the sweets of parental love, and the memory of you, floweret of the spring of life, mingles this moment of separation with feelings of sorrowful regret. Still my joy exceeds my grief, nay, even dispels it altogether, by the anticipation of your future felicity—felicity which depends, in a great measure, upon yourself—if you will not forget the instructions which you have received in your sacred retirement, where, for so many years, your heart has been formed to virtue by the example of your mother, a true model of mothers and wives.

It is to animate you to pursue the only way that leads to real happiness that this series of letters is addressed to you, intended to show how you are to proceed in the new state of life to which heaven has called you. Let others compliment you with hymns and songs, and celebrate in verse the nuptial festivity. For my part, I do not regard you as created for this world, except that you may prepare yourself in it for the sublime reward which was promised you when washed in the waters of baptism. You may, indeed, applaud the beautiful strains of the muse, but do not fix your heart on the prophecies of poets, or rely upon their beautiful auguries, which are like flowers that blossom in the spring, but wither in the autumn. Rather let your thoughts rest upon those imperishable maxims of truth, which nothing can shake or destroy, and which survive, in their primeval integrity, all the changes and ruins of years. Look not upon your union as an ordinary act of life, which so many maidens view as a thing of indifference; but view it as a solemn act of your vocation, and as a means which God bestows of arriving at eternal happiness.

Oh, Julia! my first born offspring! child of my tenderest love! think how brief is life, which now smiles so sweetly on you; how frail the flower of youth—how vain the scene around you! One thing alone is worthy of your esteem—one thing alone will fade not—VIRTUE! Beauty is short-lived; the grace of person fallacious; but virtue gives perfection to woman, and that for ever.

The world will seek to deceive and lead astray your tender heart. It will spread

* Copy-right secured.

before your eyes the gorgeous festival, and present to your lips the cup of enjoyment; it will speak to you of its joys, as though they were real, and were never to have an end. It will deride the severe principles in which you have been educated, the counsels which have been inculcated, and the horror with which you have been inspired of any thing not conformable to the strictest sense of Christian morality. But heed it not; close your ears to its flattering language, as the deceitful song of the syren; stand firm to the principles which were dictated with quite another spirit, and for a very different end. The world desires to make you its own, not indeed for your good, but as another of its trophies; to have another ornament at its feasts, another victim of its false flattery, another example to place before incautious wives, whom it will long to deceive like yourself.

Who could enjoy more than your father the triumphs of this glorious day, and the great scene that now opens before your eyes, to which you have hitherto been kept a stranger, did he not know, that all these rejoicings, these congratulations, these compliments, are but a dream, an illusion? Yes, God would condemn me, and I should offer violence to my heart, were I, at this solemn moment, not to point out, with candor and parental solicitude, the way in which you should always walk, and which alone is worthy of a Christian lady. You are a gem, a treasure confided to my care by heaven for a definite time; but now, at the moment when you cease to be entirely mine, I desire to impress upon your mind all those sentiments which Rachel breathed into her daughter's heart when she became his spouse who, for having feared God, was worthy to be her consort. Hearken, then, to these few words; sacred are the words which the father utters to his daughter; and she will be blessed by God if she but hearken to them.

Your first duty, then, is to love the husband whom God has given you, and who is to be yours, as you are to be his, in an indissoluble bond, even unto death. For him you leave your parents, your sisters, and your brother. For him you bid adieu to the house in which you were ushered into the light of day. For him you should be prepared to abandon every thing—every thing but God. To him must God alone be preferred. By respecting the authority of your husband, by proving your affection for him, by being faithful to him, you will enjoy that peace of heart which of all blessings is indeed the greatest.

The world will persuade you to participate in its vanities, and be, as it were, a stranger in your own family, of which you should be the purest ornament, and the most precious part; but remember that God requires of you the very contrary; that you should place your glory in your domestic affairs, and in a strict attention to the demands of your family. The world will offer you its plaudits, and shower upon you its brilliant encomiums, and invite you to indulge in its luxuries and pleasures, but let your noble heart aspire to other encomiums, ambition the eulogy for which the resolute woman was celebrated by the wisest of men and kings, in the book of Proverbs. He does not praise her passing beauty, nor her wonderful talents, nor her winning and graceful elegance of manner before men, nor the accomplishments with which she was adorned, and by which she could make hearts captive; but he praises her vigilance in her household concerns, the order with which she regulates her family, the attention which she pays to the interests of her house. According to the language of the world, it is a disgrace to the sex for a lady to apply herself to the needle and the "spindle." But different is the declaration of the Increated wisdom by the mouth of Solomon; when he says that the "valiant woman" did not disdain the "spindle," he uses the terms, so memorable and worthy of your meditation: "She hath put out her hand to strong

things."* By strong things one might be led to suppose that he meant wonderful enterprises, renowned achievements, by which she obtained the admiration and glory of the world. But no; "her fingers," he adds, "have taken hold of the spindle." What important lessons are contained in these simple words, which confound the pride of human thought! But, before God, my beloved child, he is not reputed great or valiant, who acquires celebrity by noisy and dazzling acts; but he is great and valiant who fulfils his duties in the sphere in which God's will has placed him, whether that be large or small, and having fulfilled these he achieves a triumph, and shall not fail to receive his crown.

Bear these things in mind, daughter of my heart, and by following this path, you will have no bitter regrets, when the last moment draws nigh. And after you shall have attained the fulness of years, as I trust, and shall yourself have become the mother of a numerous offspring, repeat these counsels to your children; tell them to live, as you have done, under the ægis of the fear of God. Your house will thus become a blessed home in the interior world, in which all your thoughts and sacred solicitudes will be centred.

Oh! thrice happy, my dearest Julia, if, surmounting the prejudices of this age, conquering human respect, the fatal enemy of every virtue, which stifles its germ in the loveliest hearts, you will prove that you prefer, to the splendor and flattery of the world, that solid and only substantial eulogy which a Christian bride should seek after: "Her children rose up and called her blessed; her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all."† If it appear difficult to arrive at this goal, you will not find it so, provided you gird yourself with courage; not trusting, however, in your own weak energies, but in the all-powerful assistance of God.

* Prov. chap. xxx, v. 19.
† Idem. vv. 28, 29.

He who created you for himself, and who now gives you a generous companion to be your guide and comfort in your career through life, will support you with his grace, and enable you to overcome all obstacles, and to triumph over the weaknesses of nature.

I might add more, my daughter, were I not unwilling to exceed the limits of a letter, or were there not others to follow, in a strain of deeper wisdom, and a style of greater elegance, which will be presented to your young mind, not like a bouquet of perishable roses, but of immortal flowers of virtue. I hand them to you; preserve them and profit by them, as the pledge of that paternal affection, the strength of which neither you nor any other can conceive, but which is known to God alone. Yes, my child, most precious gift of heaven, joy of my heart, at this moment when I am to separate from you, I feel how dear this gift has been to me, and the sacrifice I am making. Nevertheless, I deem myself happy, if your consort will be able, in future years, to say that you have been, likewise, a gift to him, and, confiding his heart in yours, he may bless the bride whom he has received from my hands, and from God.

Oh! what a jubilee was it for my house, I repeat it, on that day that gave you birth! It seems a dream, indeed. The time has come when this jubilee is to be taken into another house. Go, then, awaken it within those halls, which are already adorned for your festival; enter them as the young Sarah entered into the house of Tobias; carry thither light and peace. My vows accompany you, and these my vows carry with them the most abundant paternal benedictions. I pray the Almighty Giver of all good gifts to ratify them in heaven, and to receive them with that plenitude of favor, which I shall never cease to implore for you, with all the affection of my heart.

Adieu, dear child, be happy; heed not the tear which, at the moment of parting, steals from the eyes of your parents. It

is blended with smiles. Our hearts are filled with gratitude to that good God who gave you to us, and comforts you now with the hope of a blessed future. This must be the portion of a woman who "loves her husband, takes care of the family, governs the house, and behaves herself irreprehensibly."*

Your most affectionate father,

CLEMENTE.

TURIN, *August* 4th, 1845.

* Tobias, chap. x, v. 13.

TREUGA DEI, OR THE TRUCE OF GOD.

For the U. S. C. Magazine.

"Contra cujus ictum plane
Ad hæc Simonis leprosam
Execrate hæresim,
Sacerdotum simul atque
Scelus adulterii,
Laicorum dominatus
Cedat ab ecclesiis."—ST. PETER DAMIAN.

CHAPTER IV.

THE king of Arles and the missionary rode along without an escort, and felt none of the fears that the traveller of the times is often made to entertain for his personal safety. They did not apprehend any violence, and their only preparation for the expedition had been a recommendation to God through our Lady and the saints. It is as purely imaginative in Protestant historians and novelists—and it is difficult indeed to distinguish the one from the other—to surround every castle with a wall of banditti, as to station in Catholic countries of the present day, a robber or an assassin behind every tree.* In the middle ages, the stranger could wander from castle to castle with as little danger as the nature of the country permitted; even in times of war, the blind, the young, the sick and the clergy were privileged from outrage, though found on hostile territory. And in war, peace or truce, the pilgrim's shallop was a passport through Christendom; he was under the special protection of the pope, and to thwart his pious designs was to incur excommunication. Even amid the terrors of invasion, the laborer was free to pursue his occupation, and his flocks and his herds were secure from molestation; for it was beneath the dignity of the man-at-arms to trample upon the person or property of the poor unarmed peasant.* Such were the principles recognised even in the eleventh century; and though we witness frequent departures from these admirable provisions, we must be careful not to mistake the exception for the rule, or to impute to the spirit of the age a violence and contempt of authority common to all times, and found alike in Norman and Frank, American and Mexican. To balance these infringements of regular warfare or "blessed peace," we often meet with instances as beautiful as the march of Duke Louis, the husband of St. Elizabeth, into Fran-

* Alexander Slidell McKenzie, in his "*Year in Spain*," says he was much disappointed not to see, even in the wildest recesses, the picturesque garb of the Spanish bandit, that invariable attendant of the English tourist.

* Digby's Ages of Faith, book ix, pp. 293–4.

conia in 1225, to obtain reparation for injuries inflicted on a *pedler*.*

"I hope the baron of Stramen has lost none of his vigor," said the duke:—"we were together at Hohenburg, and I may need him at my side again. His son Henry, too, whom I knighted before the battle, and who won his spurs so nobly, how is he?"

"They were both well," replied Father Omehr, "when I saw them last, and were anxiously expecting a visit from their liege."

"And the Lady Margaret, from whom not a knight can boast a token, though all are striving to obtain one?"

"She has not altered since you saw her," answered the priest; "she was always rather frail, but I do not see that she grows weaker."

"You cannot imagine," interposed Rodolph, "how much it grieves me to be unable to reconcile these two families whom I so dearly love, and who, in the camp or in the chamber, have proved themselves so devotedly attached to me. I cannot even ask of one in the hearing of the other, without giving offence or receiving a bitter answer. In all things else, they are obedient as this horse to his rein; but the moment I speak of reconciliation, the stubborn neck is arched, and will not relax either for threats or entreaties."

"Your grief cannot equal mine," returned the missionary, "and I confess, that without the hope of obtaining assistance from heaven, I should despair of ever softening the determined animosity of the baron of Stramen. The lord of Hers, perhaps, might be induced to throw enmity aside, if his adversary relented; but he cannot be persuaded to sue for peace, especially when his supplication might be unavailing."

"I cannot believe," continued the duke, "that my friend of Hers could have killed Robert of Stramen, since he most positively denies it. It is true that their relations were any thing but amicable, yet Albert of Hers would scorn to take a knight at a disadvantage, and would not attempt to conceal the result of a mortal struggle. If Robert of Stramen fell by his hand, it must have been in fair combat; and if in a fair tilt, there is no motive for concealment."

"But the circumstances are strong enough to amount to conviction in an angry brother's eyes. A woman, who has since lost her mind, named Bertha, her father and her husband, all swore to have seen Sir Albert ride away from the spot a short time before the body was found; and the scarf of the lord of Hers was clutched convulsively in the dead man's hand. The wound upon the head resembled that produced by hurling a mace, and was of such a character that the head could not have been protected by any steel piece. I do not consider this conclusive against the lord of Hers, or even incapable of explanation; but real and unequivocal guilt itself could not justify the untiring malignity of the baron of Stramen. His brother's soul would be much better honored by his prayers, than by imprecations and the clash of steel; we cannot avenge the dead, for their bodies are dust, and their souls absorbed in things eternal; and Sandrat de Stramen is but making his brother's misfortune the occasion of his own temporal, and perhaps eternal injury. I wish indeed this criminal work of vengeance could be stopped."

"Yes," replied the duke, "they had better husband their energies, for if I read the future aright, Suabia will have need of every nerve."

Rodolph paused here; and as his companion did not reply, they rode on in silence.

"I have a plan," exclaimed the duke, with singular vivacity. "But tell me first—has that young Gilbert seen the lady Margaret?"

In reply the missionary briefly narrated the events of which the reader is already in possession.

"Then," pursued the king of Arles

* Digby's Middle Ages, book ix, p. 312.

eagerly, "I have strong hopes of success. Listen to me, holy father—the maiden is beautiful and virtuous, the youth fair and knightly, and I can so represent one to the other, as to create an attachment strong enough to insure to filial love a victory over parental hate. It is fair, I think, to employ the bodily graces of these young persons against the mental deformity of their parents; to array the child against the father, when we seek the triumph of innocence over sin."

"Your highness is inclined to be romantic," rejoined the priest.

"Only the circumstances are romantic, and they seem to have shaped themselves; my plan is practical enough. Tell me—what think you of it?"

"Briefly then—I think your project impracticable."

"Impracticable!—You cannot know, father, all that love and youth will dare; but I, whose earthly life has given me experience in such matters, have seen the impossibilities of sober minds yield to the irresistible energy of two plighted hearts. Oh no!—it is not impracticable."

"I will grant you," replied the missionary, "that these two young persons might be brought to love each other, that they might marry in spite of family opposition, but the result would make your romance a tragedy."

"How so?" inquired the duke; "may we not deem without impiety that God, in his mercy, has designed them for the extirpation of this miserable feud, and has drawn out of the stern parents themselves the instruments by which their hearts may be softened?"

"It is impossible," said Father Omehr, "for us to discover by any human means what the mercy of God may appoint; all we can do is to ask for light to guide our steps, and to exercise the reason with which he has endowed us. I have good ground to believe that any approach to tenderness, on the part of the children, would widen the breach between the fathers. And were such the case, the consummation of your plan would give only a new and horrible feature to the present discord, by severing the bond between child and parent. For, unless I am much deceived, the lords of Hers and Stramen would turn away in disgust from children whom they would consider, not only to have disobeyed them, but to have proved faithless to their race. In this view, I cannot suppose that heaven indicates the path to final reconciliation through fresh dissension. The hearts of the parents cannot be softened in the way your highness proposed, and that must be the first step in your plan. Besides, I have little confidence in the agency of a human and selfish love to reach an end that ought to be gained by purer motives. I have discovered, from observation, what the power you spoke of will dare; I know its greatness and its littleness."

"I must tax my ingenuity for a more auspicious scheme," resumed Rodolph of Suabia, "for I begin to be distrustful of my first. I was a little romantic, I confess; but it is thus we give the rein to some solitary impulse of youth, lingering, like a fire-brand, among our more matured resolves."

They had ridden slowly, and were now on the brink of the ravine, three miles from the castle of Stramen. The waning moon, and the bright starlight showed them a white figure standing in the road, a few paces from the mouth of the gorge.

"Who is that before us?" asked the noble.

"Bertha, the poor crazy woman, who swore to the presence of the lord of Hers at the spot where Robert de Stramen was found," whispered the priest, and he advanced to where she stood.

"I heard your horse's hoofs, father," she said, "and I came to get your blessing."

"And you shall have it, Bertha," he answered, extending his hands over her head. "Good night," he added, seeing that she did not move.

"Who is this you have brought us,"

continued the woman, pointing to the duke.

"That," replied Father Omehr, "is Rodolph, duke of Suabia, and king of Arles."

Bertha approached the duke, knelt down and kissed his hand. She then walked slowly up the ravine.

"That is a singular being!" exclaimed the duke, as they gave their horses the spur, for it was growing late. "I have not seen any one thus afflicted for many years, and it is always a painful sight."

"She is the only person between the castles of Hers and Stramen whose mind is wrecked."* The consolations of religion that we are able to administer, if properly received, always so sweeten melancholy as to deprive it of all tendency to insanity. The confessional is no less a relief to the desponding and overburdened heart than a source of unfailing grace; and the contemplation of the passion must convince us of the insignificance of our misfortunes. But Bertha became what she is, almost so soon as she saw the bleeding body of her husband when they brought it to her door."

The two horsemen were now at the church, but they passed it and kept on to the castle.

"Do you live in that little hut yet, or have you moved to the church?" inquired Rodolph.

"I live there yet," was the reply; "the rooms in the church are unfinished, and I am in truth so much attached to my old quarters that it will cost me a struggle to leave them. I have designed the church for the uses of a monastery; it is pierced with a number of cells for the monks, and contains various subterranean apartments with grated apertures looking into the church, for the accommodation of such holy hermits as may desire to pass their lives there in contemplation.† I can never expect to see those cells filled, but you who are younger may live to behold them inhabited by pious men."

With such conversation they gained the terrace, and hearty was the welcome of the noble duke to the halls of Stramen castle. Sir Sandrat's eyes gleamed with delight as he saluted his liege; Henry's cheek flushed with pleasure when Rodolph, the flower of German chivalry, spoke of his youthful prowess at Hohenburg; the Lady Margaret loved the duke for the praises he heaped upon her brother. Nor were the domestics gazing idly on; but kept gliding to and fro, and hurrying here and there until the genial board was spread, and the fish, fresh from the Danube, smoked, and the goblet gleamed.

As it was near midnight when they sat down, Father Omehr felt at liberty to leave the room without ceremony. The Lady Margaret stayed no longer than courtesy demanded, when she rose and retired to her chamber. This young lady had always been noted for her piety and her charities to the poor, whose wants she was sure to discover and supply. Under the skilful and fervent training of Father Omehr, she had learned to repress a spirit, perhaps naturally quick and imperious, and to practise on every occasion a humility very difficult to haughty natures. There was even some austerity in her devotion; for she would subject herself to rigorous fasts and to weary vigils, and deny herself the luxuries that her father delighted in procuring for her, little dreaming that they were secretly dispensed to the sick of the neighborhood. She never failed to hear mass, unless prevented by sickness or some other controlling cause, but every morning laid a bunch of fresh and fragrant flowers upon the altar of our Blessed Mother. And who shall say that the sweet lilies of the field, the roses and the violets, colored with the hues of the dawn, and freshened in the dew of the twilight, when offered and consecrated by the homage of an innocent heart, are not grateful to her whose purity they typify!

* The proportion of insane persons is much greater in Protestant than in Catholic countries, as is proved by the observations reported in the Dublin Review.

† Digby's Ages of Faith, b. iii, ch. ii.

Yet there was a lurking family pride in Margaret's heart that she could not entirely eradicate, and a sleeping antipathy to the house of Hers that at times betrayed itself to her watchful self-examination. The reader must not imagine that, when she told the missionary at Gilbert's bedside that had the youth fallen in battle she perhaps would rejoice, she actually desired such an event. She spoke to one who knew her better. She felt this antipathy, but did not know its extent; and with the humility of virtue, she feared that, although engaged in an act of charity, there might be the fiend of revenge at the bottom of her soul. Margaret de Stramen was not blind to her imperfections, and she did not hesitate to impute to herself an inclination to the unchristian hate so cherished by her family. But she endeavored to overcome it by prayer, by the sacraments, by penance, and by pondering the splendid example of Jesus of Nazareth.

The Lady Margaret was not one of those fair and fanciful creations, endowed with such exquisite sensibilities as to perceive and return the adoration of a young knight-errant with whom she had been associated by any romantic circumstance. Nor was her disposition of that impulsive kind which will permit the impression of a moment to overthrow the prejudices of years. But to her joy and surprise she found that, far from rejoicing at Gilbert's misfortune, she had regretted it; and regretted it, not merely because it might stigmatize the fair name of Stramen, but also in obedience to an elevated generosity that sickened, ungratified, at the sight of obtained revenge. She had been almost constrained to render assistance to the youth; and there are some who think the sting of a favor worse than the fang of an injury, and are more disposed to forgive after having benefitted. With the facility peculiar to a gifted woman, she had read in Gilbert's face the ingenuousness and goodness of his heart, and though she did not ascribe to him any exalted qualities, she admitted that it was not easy to believe him guilty of cruelty or meanness. In a word, the sympathies of the woman were now arrayed against family pride and family prejudice, and a trial still more dangerous and severe awaited her piety and resolution.

In the morning, after hearing mass, she found the duke and her father in close conversation, whilst her brother was busily preparing for some important event. It was soon evident that Rodolph was about to depart, and that Henry was to accompany him; for the grooms led to the door two handsome and stalwart steeds, richly caparisoned, and four mounted men-at-arms rode up and halted upon the terrace, where they waited motionless as statues of steel.

When their private conference was over, the duke advanced, and took the Lady Margaret by the hand.

"I am selfish enough," he said, "to deprive you of your brother for a few weeks, to assist me by his counsel, and protect me by his arm, should it be necessary, in a little adventure we have resolved to undertake."

"I am too true to you, my lord," replied Margaret, "to desire my brother's society, when you request his assistance. Were I a young knight, I should esteem it no light favor to march—no matter where—as an escort to Rodolph, duke of Suabia."

"And I, fair maiden," returned the duke, "could wander to the end of the world with such a companion."

"I hope you may not find Henry so agreeable as to carry you so far, for I expect to welcome you back in a week."

"If I consulted my pleasure," said Rodolph, "I should not be absent a day, but my duty may detain me a month. I will not offer an apology for so long a stay, because I fear that before sun-set you will have ceased to think of me, or remember me only in connection with your brother."

"A noble duke," replied the lady,

"whose name is heard wherever the minstrel tunes his harp, whose word was never plighted in vain, whose sword was never stained in an unrighteous cause, whose arm and purse are ever at the command of the poor and persecuted, whose courage and clemency, wisdom and piety, so well entitle him to the love of all his people, is not so easily forgotten."

"I assure you, on my honor," exclaimed Rodolph, "that I value your words more than all the songs of all the minstrels I ever heard. I would I were worthy your praise; but you have inspired me to deserve it. Farewell! I see that Henry is impatient, and we must not lose the early morning."

He bade adieu to the baron and his daughter, and turned to mount his horse, when Bertha touched his arm, and placed in his hand something enveloped in silk. Bertha said not one word, but she looked earnestly up in Rodolph's face, and then walked away as swiftly and silently as she came. The duke could not help remarking the wild beauty of her pale and wasted face, and remained some moments gazing after her with a painful interest. He removed the silk and found that it contained a ring garnished with a stone of rare value. He started as his eye fell upon the trinket; for he remembered that years ago he had given it to the lord of Hers. How could it have come into Bertha's possession, was the question that naturally occurred to him; but the answer came not so readily as the question. Whilst the duke was thus pondering, Henry had embraced his father and sister, and leaped upon his horse. Rodolph mounted slowly, after examining the girths with his own hand; and the little troop, waving a parting salute, swept over the draw-bridge and were soon lost among the trees.

About the same hour, or a little earlier, the lord of Hers, with a small retinue, had set out in an opposite direction, but on the same mission. Rodolph had long seen that King Henry's unprincipled ambition threatened the liberties of religion and of Austria, and he only paused for the papal excommunication to throw off all allegiance to a monarch who could not be safely trusted. That excommunication was impending, and, as may be easily conjectured, the duke was making a rapid circuit of his dominions to unite his barons more closely to his interests, to warn them to prepare for the approaching struggle; to confirm the weak and wavering in their fidelity; inspire the resolves of those who were true and firm, and make all the pulses of the circle of Suabia throb in concert to the action of one grand moving power. To gain time, the lord of Hers had been despatched to the provinces bordering upon the Rhine, with letters from Rodolph to the principal barons there, whilst the duke himself, with Henry of Stramen, followed the Danube.

For many months there had been no active warfare between the hostile houses, though the feud had lost none of its venom. But age was stiffening the impetuosity of the old barons; and their sons, no longer urged on by the battle-cry of their sires, listened with more attention to the advice and representations of their spiritual instructors. Gilbert of Hers was not inclined to take an injury to his breast, and hug it there; but the bold and frequent incursions of Henry of Stramen had induced him to retaliate rather in a spirit of rivalry than of revenge. Henry of Stramen inherited all his father's implacability, but he had often yielded to his sister's solicitation to dedicate to the chase the day he had devoted to a descent upon the lordship of Hers. The troubled condition of Germany had also diverted the chiefs from the disputes of their firesides to the civil wars of the empire; and neither the lord of Hers nor the baron of Stramen gave much attention to aught else than the league that Rodolph was forming against Henry IV of the house of Franconia.

Gilbert, left almost without a companion, for the good priest Herman, whose time was divided between his pastoral duties, his prayers and his studies, saw

him but at intervals, found time to hang very heavily upon his hands. He thought the old reaper weary and sluggish, for the scythe flies fast only when we employ or enjoy the moments. The autumn blast was beginning to lend a thousand bright colors to the trees, and the giddy leaves, like giddy mortals, threw off their simple green for the gaudy livery that was but a prelude to their fall, for the beauty that, like the dying note of the swan, was but the beauty of death. It was the season of all others for the chase; that health-giving but dangerous pastime, which our ancestors pursued with almost incredible eagerness, hunting the stag or the boar, over hill and dale, bog and jungle, through every twist and turn, as their Anglo-Saxon descendants now pursue the flying dollar. But Gilbert often declined the urgent invitation of the forester to fly the falcon, rarely indulging in his favorite amusement. He preferred to wander along the borders of the magnificent lake of Constance, or to loiter among the neighboring hills, and watch, from some bare peak, the broad-winged vulture sailing slowly and steadily through the skies. He would watch it until it became a mere speck in the blue distance; we may often catch ourselves gazing after receding objects as though they were bearing away a thought we had fixed upon them. His wound was nearly well, and the freshness of health was again in his cheeks; but his spirit had lost a part of its sprightliness, and he seemed to have grown older. He did not evince his former relish for the manuscripts of Herman, but his visits to the chapel were more frequent and lasted longer. Thus, day after day, he would study the lake, the clouds and the cliffs, neither fearing an attack from the men of Stramen, nor meditating one against them.

We shall leave him in his inactivity to trace the progress of events which form one of the most important and exciting periods in history.

Rodolph was not a moment too soon in concentrating his power; for Henry IV,* flushed with his recent victory over the Saxons, had called at Goslara a diet of the princes of the empire, under the pretext of deciding, in their presence, the fate of their Saxon prisoners. Only a small minority of the princes obeyed the summons; but the real object of the king became evident when he made them swear to exalt, upon his death, Conrad his son, a minor, to the throne. In the mean time the news of the nomination of Hidolph, as successor to the sainted Anno, had spread to Rome. The pope beheld with profound sorrow the obstinacy and ambition of the king. Henry was not to be driven from his purpose by the universal contempt this nomination excited, and he replied to the repeated remonstrances of the citizens of Cologne, that they must content themselves with Hidolph or with a vacant see. And his firmness triumphed over the popular indignation; for Hidolph was invested by the king with the crosier and the ring, and finally consecrated archbishop of Cologne.

But his victory was not complete. He had yet to cope with an adversary more formidable than popular opposition; one who would not yield to temporal tyranny the watch-towers and guardian rights of spiritual liberty. That adversary was Gregory VII. Already the tremendous threat had issued—"Appear at Rome on a given day to answer the charges against you, or you shall be excommunicated and cast from the body of the church." But the infatuated monarch, too proud to recede, hurried on by his impetuous arrogance, and by the unprincipled favorites and corrupt prelates who shared his bounty, loaded the papal legates with scorn and contumely, and drove them from his presence. He did not even wait for the sentence of excommunication to fall, that now hung by a hair above his head, but began the attack as if resolved

* The reader can scarcely have been misled by the error in the last chapter. The antagonist of the pope was Henry *IV* not Henry VII.

to have the advantage of the first blow.* Couriers are despatched to every part of the empire, with commands to all the prelates and nobles upon whom he could rely, to assemble at Worms where he promised to meet them without fail. Twenty-four bishops and a great number of laymen hastened to obey the summons.† The conventicle sat three days, and the following charges were formally preferred against the pope: "That he had by force extracted a solemn oath from the clergy not to adhere to the king, nor to favor or obey any other pope than himself; that he had falsely interpreted the Scriptures; that he had excommunicated the king without legal or canonical examination, and without the consent of the cardinals; that he had conspired against the life of the king; that, in spite of the remonstrances of his cardinals, he had cast the body and blood of our Lord into the flames; that he had arrogated to himself the gift of prophecy; that he had connived at an attempted assassination of the king; that he had condemned and executed three men without a judgment or an admission of their guilt; that he kept constantly about his person a book of magic."

So palpably absurd and false were these charges that three of the assembled prelates refused to sign an instrument for the deposition of a pontiff, so little conforming to the ancient discipline, and unsupported by witnesses worthy of belief.‡ Nor were Henry's machinations confined to Germany, but he ransacked Lombardy and the marches of Ancona for bishops to sign these articles of condemnation, and even aspired to infect Rome itself by presents and specious promises. But the golden ass could not leap the walls of Christian Rome.

Gregory's principal accuser was the Cardinal Hugues le Blanc, whom he had previously excommunicated. This ambitious man rose in the council and taunted the pope with his low extraction, at the same time charging him with crimes that were proved to be the offspring of calumny and error.* He produced a forged letter, purporting to come in the name of the archbishops, bishops, and cardinals, from the senate and people of Rome, inveighing against the pope, and clamoring for the election of another head of the church. Encouraged by imperial patronage, and stimulated by a desire to rid himself of disgrace by sullying the hand that had branded him, the excommunicated cardinal did not hesitate to call the pope a heretic, an adulterer, a sanguinary beast of prey. The emperor himself knew Gregory too well to believe such a tissue of absurdity;† but he hoped to find others more credulous than himself.

Upon the accusations already specified, and the invectives of Hugues le Blanc, the assemblage of prelates at Worms resolve upon the deposition of Gregory VII. It is then that Henry steps forth, as the life and soul of the conventicle, armed with its decree, and addresses an insulting letter to the pope, inscribed "Henry, king by the grace of God, to Hildebrand." In this letter the decree of the conventicle is lost in the insolence of the king. "I," is the language of the missive, "I have followed their advice, because it seemed to me just. I refuse to acknowledge you pope, and in the capacity of patron of Rome command you to vacate the holy see." Can the most jaundiced eye, can the man who learned, even in his boyhood, to loathe the name of Hildebrand, read these expressions without confessing that the king was the aggressor, and that if the Christian church had a right to expect protection from its appointed head, Gregory VII was called upon to vindicate the majesty and liberty of religion so grossly outraged in his person? Surely it will not be asserted at this day that the head of the state, by virtue of his tempo-

* Voigt's Life of Greg. VII, v. ii, p. 106.
† Ibid. v. ii, p. 107, n. 1.
‡ Ibid. vol. ii, p. 111.

* Voigt, vol. ii, p. 108. "Calomnies et de mensonges."
† Ibid. vol. ii, p. 110.

ral power, should be the head of the church; or does that beautiful logic still exist, which denied an absolute spiritual supremacy in the successor of St. Peter, yet admitted it as an incidental prerogative to the crown of England? But we have yet to see the last act of this attempted deposition.

A clerk of Parma, named Roland, was charged with the delivery of this letter, and the decrees of the conventicle of Worms. A synod had been convoked in the church of Lateran, and the pope, surrounded by his bishops, occupied a chair elevated above the rest. Roland's mission had been kept a profound secret, and, when he appeared before the conclave, not a prelate there could guess his purpose. They had not heard the voice that had gone forth from Worms. But they did not long remain in suspense. Turning to the pope, the envoy thus began:—"The king, my master, and all the ultramontane and Italian bishops, command you to resign, at once, the throne of St. Peter and the government of the Roman church, which you have usurped; for you cannot justly claim so exalted a dignity without the approbation of the bishops and the confirmation of the emperor!" Then addressing the clergy, he thus continued: "My brothers, it is my duty to inform you, that you must appear before the king at the approaching festival of Pentecost, to receive a pope from his hand; for the tiara is now worn, not by a pope, but by a devouring wolf!"

Receive a pope from the king!—receive from Cæsar what he must usurp to bestow! Had Gregory flinched, Magna Charta had never been signed, and liberty of conscience never proclaimed on the shores of Maryland; for the independence of the church would have been sacrificed, and her acknowledged inability to cope with royal vices would have permitted every European monarch to change his queen with his courtiers. Henry IV would have had his successor to Bertha; Philip Augustus his Agnes de Meranie; and Henry VIII his Cranmer and his scaffold without one moment's opposition.

But no sooner had Roland pronounced those last words, than the bishop of Porto leaped from his chair, and cried out: "Seize him!" The prefect and nobles of Rome, and the soldiers drew their swords, and, in their sudden fury, would have killed the audacious envoy, had not Gregory, repeating his magnanimity to Cencius, covered the clerk with his own body, and by his calmness and eloquence controlled the indignation and disgust of his too zealous friends.

"My friends!" he said, in all the dignity of human greatness, elevated and purified by the most exalted piety, "disturb not the peace of the church. Behold the dangerous times, of which the Scripture speaks, are come, when men shall be lovers of themselves, covetous, haughty, and disobedient to parents.* We cannot escape these scandals; and God has said that he has sent us like sheep in the midst of wolves. It is necessary for us then to combine the innocence of the dove with the prudence of the serpent. Now, when the precursor of Antichrist† erects himself against the church, he must find us innocent and prudent; these dispositions constitute wisdom. We must hate no one, but bear with the madmen who would violate the law of God. Remember that God, descending a second time amongst men, proclaims aloud: "he who would follow me must forsake himself!" We have lived in peace long enough, and God wishes that the harvest should again be moistened with the blood of his saints. Let us prepare for martyrdom, if it shall be needed, for the law of God, and resolve that nothing shall sever us from the charity of Jesus Christ."‡

* 2 Tim. iii, 1.

† This expression, "the precursor of Antichrist," will be elucidated by the following passage: "Fulbert, bishop of Chartres, styles Herbert, count of Mans, *the precursor of Antichrist*, because he will not suffer the bishop of Angers to remain at peace." Digby's Ages of Faith, b. ix, p. 337.

‡ Voigt, vol. ii, p. 115. This noble exhortation was omitted by the historian, but supplied by the Abbe Jager in a note.

The synod, in breathless interest, listened to the holy pontiff, who then proceeded with wonderful composure to read the charges that had been preferred against him. Amongst Roland's letters was another signed, "Henry, king not by usurpation, but by the grace of God, to Hildebrand, false monk and antipope." This was couched, if possible, in language more insulting than the former. One sentence will show the temper of the document, and prove that the king was struggling to build up a monarchy of divine rights and appointment. "A true pope, Saint Leo, says—*Fear God! honor the king!* But as you do not fear God, neither do you honor me whom he has appointed king."* Can any expression more clearly indicate that Henry of Austria had resolved to crush a pontiff who stood between him and unquestioned despotism, and that he aimed at a heaven-commissioned temporal power, often conceded it is true, but never by Catholicity. The letter concludes with these words: "I, Henry, king by the grace of God, warn you, with all our bishops: descend! descend!"

When the pope had finished reading the invectives of Henry and those who were weak enough to second his ambition, so great was the exasperation of the synod, that he adjourned it to meet the next day. When the morrow came, in the presence of a hundred and ten bishops, he recited his former indulgence to Henry, his paternal remonstrances, and his repeated proofs of love and goodness. The whole assembly rose in a body, and implored him to anathematize a perjured prince, an oppressor, and a tyrant, declaring that they would never abandon the pope, and that they were ready to die in his defence. It was then that Gregory VII rose and pronounced, amid the unanimous acclamations of the synod, the sentence of excommunication against the emperor.†

* Voigt, vol. ii, p. 118.
† Ibid. vol. ii, p. 120.

Thus went forth this awful thunderbolt for the first time against a crowned head. A dissolute and ambitious monarch had called upon the successor of St. Peter to yield up the keys, and lay the tiara at the feet of the lion of Austria, because that successor had declared an invincible determination to preserve the purity of the church and its liberties, at the sacrifice of life itself. The tyrant struck in anger, and the pontiff, incapable of yielding, gave the blow at last; for the *temple* of religion was insulted and invaded.

The power of the pope to excommunicate extends to the king as well as to the peasant; nor does the spiritual lance "break hurtless" because the sin is "plaited with gold." It is true, however, that the church of Rome has been charged by the champions of the divine rights of kings with displaying a fearful arrogance in venturing to cope with royalty itself. But latterly, the sympathies of historians are turning from the monarch to his people, with whom the church was always found resisting every encroachment upon civil liberty. Gregory VII is not now accused of an undue assumption of temporal power, because he cut off the king from the communion of the church, but because he absolved all Christians from their allegiance to the corrupt member thus severed from the body of the faithful. "I command that no one hereafter obey him as king!" exclaims the pope in what is called the act of deposition. Let us pause a moment to inquire whether the pope was wrong.

Henry IV had received the imperial crown from the German princes, with the express condition that he should govern justly. This condition was not an empty piece of advice, but a restriction that could not be violated with impunity. We read in the Declaration of Independence, "that when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce *the people* under absolute despotism, it is their

right, it is their duty to throw off such government, and to provide new guards for their future security." "All government of right originates *from* the people," says the Maryland Declaration of Rights, with singular inelegance; and in the fourth section we find, "Whenever the ends of government are perverted, and public liberty manifestly endangered, and all other means of redress are ineffectual, the people may, and of right ought to reform the old, or establish a new government; the doctrine of non-resistance against arbitrary power and oppression is absurd, slavish, and destructive of the good and happiness of mankind." Well may the learned author of the Primacy exclaim: "There is a strong affinity between republicanism and the polity of the middle ages:"* for in listening to the principles that hallowed the American revolution, we catch the echoes of the eloquent pleadings of a Justin Martyr, a Tertullian, a Thomas Aquinas, heard and admitted in the old Catholic times, but lost amid the loud huzzas of the glorious reformation. In the thirteenth century, the angelic doctor proclaims, "that kings do not rule by divine right, but by human authority; that political governments and kingdoms are founded, not on divine, but on human law." And long before, in the eighth century, Pope Zachary employs these truly democratic words: "The prince is responsible to the people whose favor he enjoys; whatever he has, power, honor, riches, glory, dignity, he has received from the people, and he ought to restore to the people what he has so received from them. *The people make the king, they can also unmake him.*"†

The condition then that Henry should govern justly was not peculiar to the reign of that prince, or at variance with the spirit of the middle ages. It was a right solemnly reserved and not to be violated with impunity. Of the observance of that condition, the people were the judges, or the reservation is a mockery. It may be said that the people had already judged the king at the diet of Gerstungen where Rodolph was called to the throne, and Henry's deposition resolved on by a majority of the electoral votes. The repeated complaints to the pontiff of Henry's cruelty and unworthiness, preferred by the Saxons, the Thuringians, and the Suabians, may be regarded as another evidence that the empire deemed the condition broken. But the people had sworn fidelity to the emperor, and they scrupled to break an oath administered by the head of the church, although the obligation had been in fact dissolved. They had plighted their faith to the emperor only so long as he governed justly, and they knew the extent of his tyranny and injustice; but with a becoming reverence for their solemn vow, they required a dispensation from the hand that had bound them. This dispensation, and nothing more, was given by Gregory when he absolved the subjects of his assailant from their allegiance. The people were then free to judge and to act; and as they had reserved this privilege, the pope only removed an impediment to a nation's right, by confirming them in their opinion, that they were dispensed from their oath as subjects and as Christians. The pope did not depose the king; he simple assured the people that they were at liberty to do so.

But there still remains another ground of objection. Gregory did not merely dissolve the oath of allegiance, but expressly forbade obedience. It is true that he did forbid obedience, and forbid it in the name of him who said to Peter, "upon a rock will I build my church." There are few who will undertake to say that Henry did not commit a sin by his irregular attempt to depose the pope. Now as he had arrayed his empire against the holy see, to obey was to assist him, and to assist was to share his guilt. It follows that in forbidding obedience, the pope exerted but the pastoral right of commanding his flock to do no wrong.

* Primacy of the Apostolic See Vind. p. 304.
† Dublin Review, No. 15, first article.

There remains but one more question, that of the expediency of the pontiff's course. Of this we cannot judge without knowing his position, and to know his position we must see what Europe was in the year 1076, when the sentence of excommunication was pronounced. Germany was as we have already feebly pictured her: France, ruled by the able hand of the young and hasty, but firm and fearless Philip I, presented a clergy better united than the German prelates, but still more dependent upon the king: Spain, plunged in anarchy, whilst the cross trembled before the crescent, offered the gloomy spectacle of the clashing thrones of Castile and Seville, with Alphonso and Mahomet, though divided in all else, united in their hostility to the church of Rome: England recoiled before the stern advance of William the Conqueror, and Edith of the swan neck was weeping over the body of Harold, whilst the clergy, though submissive to the papal authority, were divided among themselves in the universal confusion that followed the battle of Hastings. Denmark had just been reduced to obedience; Sweden was governed alternately by Christian and pagan; Norway flourished in peace, and remained faithful to the holy see; Poland was vibrating between anarchy and slavery, but was fast owning the benignant influence of zealous missionaries; Russia was a chaos; Hungary in disorder; the sceptre of Constantinople, after flying rapidly from hand to hand, seemed to have withered at last in the grasp of Michael VIII.*

It is easy, when calmly seated at a winter's fire-side, to charge Gregory VII with an undue assumption of temporal power. But he who will study the critical position of Europe, during the eleventh century, must bow down in reverence before the mighty mind of him who seized the moment to proclaim amid the storm the independence of the Christian church. Was not his resistance to Henry expedient? Yes! And to one who knows that the church was the lever by which the world was raised from barbarism to civilization, and will confess, with Guizot, that without a visible head Christianity would have perished in the shock that convulsed Europe to its centre, the truth is revealed, as it was to the master mind of Gregory, that had he pursued any other course, peace and unity, as far as human eye extends, would have perished with the compromised liberty of the church of Rome. Let us rejoice then that this sainted pontiff hurled against the Austrian tyrant the anathema on which was written, the independence of the church of God shall be sustained, though the thrones of princes crumble around her, or though her ministers are driven to seal their fidelity with death.

* Voigt, vol. i, chap. v, p. 235.

PAST, PRESENT, AND FUTURE.

BY ROBERT R. J. PRICE.

For the U. S. Catholic Magazine.

As on the rugged mountain's topmost height
The wearied traveller turns awhile to gaze,
Viewing below the landscape's gladdening sight,
On smiling fields and nature's peaceful ways:
So the fond memory of departed years,
When time's receding current man beholds,
To things of earth his troubled heart endears,
And brighter visions of the Past unfolds.

What of the Present? In meridian glow
Soon to its zenith shall life's sun attain;
For the great reaper death's unerring blow
In ripened age now droops the golden grain;
When at thy feet the gathered harvest lies,
And death his spoil is garnering away,
A still small voice within thee whispering, cries,
"'Tis harvest time: what hast *thou* gleaned to-day?"

O'er mountain top and lowly valley creeps
The gloomy terror of night's darksome shade;
Life's sun hath set; the way-worn traveller sleeps,
While in oblivion Past and Present fade:
But to his waking view the beauteous sight
Shall from the risen sun enchantments borrow;
The brighter day succeeding darkest night,
Weep then no more: "Joy cometh with the morrow!"

NEW YORK, *March* 12th, 1847.

POTOWATOMI MISSIONS, No. IV.

IN A SERIES OF LETTERS FROM THE REV. CHRISTIAN HOECKEN, S. J., MISSIONARY AMONG THE POTOWATOMIS, TO THE EDITORS OF THE MAGAZINE.

Gentlemen:

AN excursion among a portion of the Potowatomis, I found them nearly all afflicted with sickness, and consequently had work enough to keep me incessantly employed. But such was my success in curing their diseases, and so well disposed were they in every respect, that I was more than compensated for the labor and fatigue which I had to endure. Amidst all my hardships, and dangers of every kind, I met with consolation. Many a time I was lost in the immense prairies, was obliged to ride from morning until night, and from one day to another without rest or nourishment. I have at times been as much as fourteen days without sleeping; often have I tarried, in the midst of winter, in a tent without fire, and with no other bed than a blanket, and my saddle for a pillow. Sometimes on rising in the morning, I would find the ground frozen to my back. But, on the other hand, I had reason to rejoice at the good dispositions of the Indians. No sooner did I cure their sick than they applied to be instructed and baptized, and I have known many who were laboring under incurable diseases, but were delivered from them upon the reception of the sacraments. Let no one say that miracles have ceased in the church: for I have witnessed many with my own eyes, and could produce many instances of persons who, after having tried every human means, were miraculously cured of deafness, pneumonia, cancers, &c.

It is not surprising that, after seeing such wonders, they should manifest an eagerness to be regenerated in the waters of baptism. Having acquired a fuller knowledge of the Indian language, I was enabled to explain to them the truths of our holy religion, which they began to reflect upon and to appreciate. I never enjoyed so much consolation as at this period of my life, although alone, having no assistance for a whole year, and incessantly laboring for the spiritual and corporal relief of this people. Under such a burden my strength at last yielded, and I was obliged to go to St. Louis for the purpose of recruiting.

A few months' rest having restored my health, I was sent to another tribe of the same nation: but before visiting them, I passed through the Yellow Stone country, among the Sioux, the Gros Ventres, Kickasaws, Mandans and Annaboins, among whom I baptized one hundred within two months. After that, I went to Council-Bluffs, where we baptized upwards of four hundred. From this place I visited the Indians whom I had first instructed in the faith, and who, far from forgetting me, had been expecting my return. When I again appeared among them in 1841, they received me with every demonstration of gratitude and joy. They had just completed their church. Finding them very poor, and suffering much from the ravages of disease, I procured a quantity of medicine from St. Louis, and applied myself to their relief. I was employed from morning till night in attending the sick, having

no time for repose, nor even to recite my office. Such was the happy success with which Providence blessed my efforts, that this poor people began to revive, they resumed their work, cultivated the soil, and made rapid progress in civilization. As to their spiritual condition, they remained piously attached to their faith. They would say to me: "Father, you know what we told you before you baptized us; indeed we have been very wicked to offend so good a God, but now we trust he has pardoned us. If we had known from our infancy what you have told us, never would we have been so ungrateful as to offend so good a Father, who made us, who redeemed us, who gives us every day the things we stand in need of; father, what we told you then, we tell you now, we have never said otherwise, and never will do so, by the grace of God." These people are as innocent as little children: they always remember what I told them, in giving them the white veil in baptism: "Receive this white garment, and keep it without stain before the judgment-seat of Christ." Their only care and study is to do this, to learn how to please and serve God. Hence the Almighty reveals to them many things which he conceals from the proud ones of this world. Hence he imparts to them a grace which results in the most fervent and extraordinary piety. There is not a single person among these Indians, that does not say his morning and evening prayers. Every morning, the boys and girls attend the catechetical instructions which are given immediately after the holy sacrifice, at which a great number assist.

Every month they approach the sacraments of penance and the holy eucharist: some of them every week or fortnight. The ardor which they show for the sacrament of penance is truly surprising. I could not impose a greater penance upon an individual than to make him postpone his confession for a few weeks. He would prefer to this some bodily chastisement or a rigid fast. The reasons which they assign for this are, that when they absent themselves from the sacred tribunal, their heart seems to be out of its place, they feel weak and frail, and they are liable to forget the faults they have committed. They perform this duty with extraordinary recollection of mind, and with sentiments of the most heartfelt sorrow. Almost always, in approaching their confessor, they are overcome by these feelings, and are obliged for a moment to desist. As to the holy communion, it is a source of the purest consolation to these sincere souls. They have a tender devotion to the passion of our Lord who shed his blood on the cross, and for his holy and immaculate Mother. They invoke her intercession every day, morning, noon and night, and recite the rosary in her honor. But knowing well that a true devotion to the Blessed Virgin leads to an imitation of her virtues, they endeavor to copy her example. Every Sunday and festival-day I preach to them twice in their own language; besides which they have a spiritual conference every Wednesday. Among them I have appointed several catechists who assist me in the duty of instruction, as it is impossible for me to attend to the increasing numbers that require to be taught.

C. Hoecken.

CORRESPONDENCE OF THE MAGAZINE.

WASHINGTON, *April* 9, 1847.

Editors of the U. S. Catholic Magazine.

UNDER the impression that the insertion of the two very interesting papers, herewith enclosed, may not be uninteresting to your readers, I should be pleased to see them in your columns.

The two go very well together; for it so happens that the "Capt. George Brent," to whom the letter of Lord Baltimore was addressed, and the "George Brent of Woodstock," are one and the same person. And although the two papers are of a private nature, still connected as the first is with the name which Maryland should most delight to honor, and pertinent as is the other to establish the interesting fact of religious toleration having been expressly granted in Virginia at the very early period in question, it appears to me that both are of sufficient general importance to warrant my application for the use of your esteemed Magazine on the present occasion.

It seems to me that it will come with peculiar grace from the city which bears his honored name, and from a distinguished periodical devoted to the interests of that holy religion of which he and his family were such faithful members, to be thus instrumental in doing honor to his memory. It is now two hundred and fourteen years since the pilgrim fathers of Maryland landed on the soil of America, and one hundred and sixty since the letter of Lord Baltimore was written. Time has but consecrated the memory of that good man, and history has done homage to his virtues and those of his illustrious name, who, with their pious companions, were the first to declare and practise civil and religious liberty in the western world.

I feel sure that the perusal of Lord Baltimore's letter will produce upon your mind similar impressions to those made upon me. I would have been satisfied that the writer was a man of most amiable temper, kind, warm feelings, polished education and refined sentiments, without the concurrent testimony of history in his favor. I can almost fancy that the brief, simple, quaint, yet graceful epistle is a mirror in which the beautiful character of its illustrious author is clearly reflected, and was not surprised, upon referring to the Scotch historian of America, to find that all my predictions in his favor were more than confirmed and justified. If it be not intruding too much upon your kindness, I would be pleased if you will annex to the letter the extracts which I have made from Grahame, in reference to the virtues and services of the second lord proprietary of Maryland.

As to the patent issued by King James, it is interesting from the fact that it was the only exception made at that time in favor of persecuted Roman Catholics, in any of the Protestant colonies of North America, that of Pennsylvania excepted, though even there that faith was in odium and disrepute; for the boasted liberal charter and government of Rhode Island did not put "papists" on the same platform with their dissenting brethren, but excluded them from the enjoyment of equal rights and privileges. Thus Grahame, in vol. ii, p. 23, says: "By the enactment of this statute (Religious Toleration, Act of 1649) *the Catholic planters of Maryland procured to their adopted country the distinguished praise of being the first of the American states in which toleration was established by law*, and graced their peculiar faith with the signal and unwonted merit of protecting those rights of conscience which no other Christian association in the world was yet sufficiently humane and enlightened to recognise." In a note our independent and honest author remarks: "Rhode Island was at this time (1649) the only one of the Protestant settlements in which the principle of toleration was recognised; *and even there the Roman Catholics were excluded from participating in the political rights that were enjoyed by the community.*"

Thus "the free exercise of their religion, without being prosecuted or molested upon any penal laws or other account for the same," granted by the royal patent to the petitioners, meant the exercise of the Roman Catholic worship, they being of that persuasion, so that whilst elsewhere, throughout the colony of Virginia, Catholic priests and laymen were subject to the vile religious and civil persecution and disabilities so much in contrast to the more generous and humane conduct of the neighboring province of Maryland, the liberty of worshipping God according to conscience

and conviction was allowed within those favored thirty thousand acres.

I do not believe that the walled town mentioned in the patent was ever constructed, but we know that the grant was taken up and settled by the petitioners; for the tract referred to is yet known as the Brenton and Bristow grants, lying within the present counties of Prince William and Stafford.

But the length of the copies I have to annex, and the extracts I propose making from Mr. Grahame in relation to Lord Baltimore, warn me to bring this letter to a close. I shall therefore content myself with the expression of a hope that the subjects I am discussing may prove sufficiently interesting to induce you to lay them before the Catholic community, and that I may have thus contributed a mite towards their instruction and edification.

I am, with great respect,

Your obedient faithful servant,

JOHN CARROLL BRENT.

From the original in my possession.

J. C. B.

These for Capt. George Brent in Virginia.

LOUD. 20th 8ber, 1687.

Sr. I acknowledge my receipt of yr. obligeing letter, and do very hartily wish yo. much ioye and happines with my wife's daughter, whom (I undr. stand) you have lately married; I assure yo. I shou'd esteeme it an advantage to me, and a great credit to Maryld. would yo. affairs in Virga. dispence with yr. settling in that Province, where you should comand all ye. favour and kindnes I were able to shew you; But this happines I cannot hope for, tho' I will not despaire of obtaining my desires in this particular; since wee live in an age in which stranger things have happened. I must, indeed, own there is, in this wish of mine, a great mixture of Interest as well as of Respect, and value that I have for you; which tho' I know to be no very good complement, may, yet, prove a good Argument of my desires of serving you, where the advantages will be so much my own; But I will not, any longer, insist on this subject; least I appear to much selfe interested, and so not fitt to be believed, at the same time, that I assure you, I am, with respect and kindness,

Sr. Your most faithfull,

Humble servant,

C. BALTIMORE.

My service to yr. Bedfellow.

COPIA.

Signed, JAMES R——

Right trusty and well beloved, We greet you well, Whereas our Trusty and well beloved George Brent, of Woodstock, in our county of Stafford, in that our collony of Virginia, Richard Foote and Robert Bristow of London, Merchants, and Nicholas Haywood of London, Notary Public, have by their Humble Petition informed us, That they have purchased of our Right Trusty and Well beloved Thomas Lord Culpeper, a certain tract of Land in our said colony betweene the Rivers of Rappahannock and Potomack containing of estimation Thirty thousand acres, lying in or near our said county of Stafford some miles distant from any present settlement or Inhabitants, and at or about Twenty miles from the foot of the mountains, upon part of which Tract of Land the Petrs. have projected, and doo speedely designe to build a Towne with convenient fortifications, and doo therefore pray, That for the encouragement of Inhabitants to settle in the said Towne and plantation, wee should be pleased to grant them the free exercise of their religion, we have thought fitt to condescend to their humble Request, and wee do accordingly give and grant unto the Petrs. and to all and every the Inhabitants which now are or hereafter shall be settled in the said Towne, and the Tract of Land belonging to them as above mentioned, the free Exercise of their Religion without being prosecuted or molested upon any penall laws or other account for the same, which wee do hereby signifie unto you to the end you may take care, and give such orders as shall be requisite. That they enjoy the full benefit of these our gracious Intentions to them, Provided they behave themselves in all civill matters as becomes peaceable and Loyall subjects, and for so doing this shall be your warrant, and so we bid you heartily farewell.

Given att our Court at Whitehall the 10th day of February, 1686—7 in the third year of our Reign.

By his Maj'ties Commands,

SUNDERLAND.

{The place of the Royal Signet.} This shall oblige

FRANCIS.

Directed to our Right Trusty and well-beloved Francis Lord Howard of Effingham, our Lieutenant and Governor-General of our Collony and Dominions of Virginia in America, and to our Chiefe Governor or Governors there for the time being.

This is a true copie of the originall to mee shown and produced—Examined in London this 19th day of February, Anno Domini, 1686. Quod attesto manu ac sigillo rogatus, Sml. Scorey, Not. Pubk.

[Locum Sigilli.]

From Grahame's History of the United States of America, vol. i, p. 33, book iii, 1662.

"The happiness and prosperity of the colonists were promoted by the arrival in the following year of *Charles Calvert*, eldest son of the proprietary, whom his father had appointed the resident governor of Maryland; for the purpose of enabling him to form acquaintance with the people over whom he was destined to maintain the hereditary jurisdiction. *From the various acts of gratitude* (as they were termed) that were passed by the assembly during his presidency, Charles Calvert appears to have followed, with successful virtue, the wise and generous policy of his father, and his administration, first as governor, and afterwards as proprietary, proved, for a considerable period, alike honorable to himself and beneficial to the province."

Again, at page 38, our historian says: "The deceased proprietary (Cecilius, who died in 1676,) was succeeded by his son Charles, Lord Baltimore, who had governed the province for fourteen years, with a high reputation for virtue and ability. With the religious tenets, he inherited the tolerant principles of his father, and one of the first acts of his administration was to confirm the remarkable law of 1649, *which established an absolute political equality among all denominations of Christians.*"

"At the conclusion of the session (an assembly where he presided in person), the proprietary, having announced his intention of visiting England, the assembly, in acknowledgment of the many signal benefits which he had rendered to the people, and as a token of their love and respect, unanimously desired his acceptance of all the tobacco which remained unappropriated in the public stores of the province.

"Alarmed by the communication of this arbitrary purpose (the project of James II to overthrow the proprietary governments of the colonies), the proprietary of Maryland again repaired to England [it was on this occasion he wrote the letter to Capt. Brent] and vainly represented to the inflexible despot that the administration of his province had been at all times conducted in conformity with the terms of his charter; that he had never consciously violated his duty to his sovereign, and that neither he nor his father had committed a single act which could infer the forfeiture of a patent which they had dearly purchased, in adding, at their own risk and expense, a large and flourishing province to the British empire."

Owing to the pressure of more important matters at home, no judgment was pronounced on the quo warranto against Lord Baltimore's charter.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On Sunday, the 25th April, the Most Rev. Archbishop confirmed twenty-four persons at the church of Mother of God, (German,) Washington city; on the 1st of May, feast of SS. Philip and James, he confirmed sixty-five at St. James' church, (German,) Baltimore; on the following day thirty-five at St. Paul's church, Ellicott's Mills. Of the last mentioned three were converts.

Religious Profession, &c.—On the 15th of April, at the convent of the Visitation, Frederick city, Md., Sister M. Olympia (Mrs. Futton) and Sister M. Paul (Miss O'Brien), were admitted to the solemn vows. On the same occasion, Mrs. Anna F. Smith (Sister M. Rose), a convert, and daughter of Commodore Smith, of the U. S. Navy, was admitted to the white veil. The M. Rev. Archbishop presided on the occasion.

Ninth Semi-annual Report of the President of the Young Catholic's Friend Society.

Gentlemen—

It remains for me, before retiring from my office, to present you with a statement of the affairs of the association.

It gives me great pleasure to be able to in-

form you of the increased prosperity of the society for the last six months. Not only have we had a large increase of members, but the amount received from monthly assessments and initiation fees, together with the balance on hand at the commencement of the season, has been sufficient to meet all demands on us from the various Catholic Sunday schools of the city, besides leaving a balance in the treasury.

A large portion of the members have been punctual in their attendance at our regular meetings, thereby showing the interest they have taken in the good cause in which you are engaged, and at no time since the formation of the society have our government meetings been so well attended as by the present officers; for to their zealous co-operation are we, in a great measure, indebted for the success that has attended our efforts. You will perceive, from their several reports, which will be laid before you this evening, how faithfully they have discharged their duties.

By reference to that of the secretary, you will find that forty-four members have been elected, by which addition our numbers have been increased to two hundred and fifty. Five honorary members have also been added to our list. The four committees appointed have zealously discharged the several duties assigned them. The committee engaged in conducting a course of lectures for the joint benefit of St. Vincent's Orphan Asylum and the society, owing to the unavoidable postponement of the last lecture to a late period, have been unable to make their report, and I regret that I cannot speak with certainty of the amount thus raised, but sufficient has been ascertained to show that there will be a balance coming to the society, which will increase the amount in the hands of the treasurer.

The book-keeper's report shows that he has received, for assessments and initiation fees, one hundred and forty-five dollars and forty-four cents, and exhibits, as due from members, on the books, two hundred dollars and seventy-five cents; this amount, which is, comparatively speaking, large, there ought to be some effort made to collect; and I feel confident if the delinquent members were solicited by a person authorized for this purpose, that it would be collected and enable the society to extend its sphere of usefulness.

The treasurer reports that the balance on hand at the commencement of the season was one hundred and twenty-three dollars and ninety-six cents, and that he has received from the book-keeper one hundred and forty-five dollars and forty-four cents, making together two hundred and sixty-nine dollars and forty cents; he has paid bills for clothing and expenses one hundred and seventy-five dollars and seventy-four cents, leaving a balance of ninety-three dollars and seventy cents on hand, with which to commence the approaching season. During the winter the society is more frequently called on to distribute its benefits to the poor boys who, from misfortune, are deprived of the necessary clothing to attend divine service and Sunday school, and the members have the pleasing consolation to know they are the instruments, under divine Providence, to rescue those "little ones" from vice and ignorance, besides clothing, educating, and bringing them to a knowledge of our holy religion; and I am sure if those members who are indebted to the society would reflect on the great good that might be achieved by the payment of the small amount due by each of them, they would come forward and relieve us from the necessity of soliciting payment.

The chairman of the trustees informs us, in his report, that there remained in the hands of the steward, on the 1st of November last, two hundred and forty-eight articles of clothing, and one hundred and thirty-four yards of cassinet, which cost one hundred and thirty-eight dollars and eight cents, and they have appropriated during the season one hundred and thirty-seven dollars and sixty-seven cents, making together two hundred and seventy-five dollars and seventy-five cents, the amount expended for the purchase of materials and the making of clothes, all demands on them, after proper investigation, have been promptly met, and there remains on hand nine articles of clothing.

I cannot but notice particularly the able manner in which the trustees and steward have discharged the task allotted to them; constant in their attention to every application, and careful that the means of the society were not misapplied, they have used every exertion to carry out fully the objects of the society. It will also be seen that, of the number of boys who received clothing from the steward, forty-two were attached to the Sunday school at Calvert Hall, thirty-five to St. Peter's, thirty at St. Vincent's, two at St. Alphonsus', and one at St. Patrick's, showing that the benefits

of the society are not confined to any particular section, but are distributed to all the Catholic Sunday schools of the city.

Thus I have presented to you a statement of the circumstances of our society, and as I leave the office and duties which your kindness has conferred on me, I cannot but again express the high gratification which I derive from the reflection, that the prosperity of the society is equal to the fond hopes of its founders; our anticipations of future increased usefulness may well be great when we see this evidence of the existence amongst us of that spirit of charity and Christian fervor which constitutes the life of such an association, and as for myself I shall ever remember the kind manner with which you have borne with me in the discharge of my duties, which at least I have endeavored to perform.

M. J. KELLY.

BALTIMORE, *May* 2d, 1847.

At a meeting of the Young Catholic's Friend Society, held on the 2d of May, the following gentlemen were elected active members: E. P. Wilson, John Bogue, Samuel Stinchcomb, Henry R. Curley, William H. Bauer, Patrick Myles, John A. Griffith, Jacob Read, U. S. N. At the same meeting the following officers were re-elected to serve for the next six months: M. J. Kelly, president; D. J. Foley, vice-president; John B. Piet, recording secretary; Owen O'Brien, corresponding secretary; Dr. T. C. Atkinson, book-keeper; John A. McGreevy, treasurer; George W. Webb, Joseph E. Elder, Thomas Walsh, W. G. V. Hull, George Slater, trustees; D. Blundell, steward.

Fourth Annual Report of the state of the Finances of the Catholic Cathedral Church of Baltimore, for the year ending May 1, 1847

RECEIPTS FROM MAY 1, 1846, TO MAY 1, 1847.

Balance,	$ 340 25
Sinking Fund,	1022 59
Grave-yard,	943 25
Arrears,	62 75
Pew Rents,	3687 52
Sunday Collections,	1243 75
Sale of Pew,	225 00
Legacies,	165 00
Ground Rent,	66 67
Subscriptions for Grave-yard,	193 65
	$7950 43

PAYMENTS FROM MAY 1, 1846, TO MAY 1, 1847.

* Debt Extinguished,	$1420 00
Expenses,	587 57
Calvert Hall,	582 00
Interest account,	2018 82
Taxes for 1846,	151 38
Salaries,	2726 17
	$7485 94
† Balance,	464 49
	$7950 43

* Cathedral debt proper, $35,597.
† Balance subject to demands for interest, $166 66.

CALVERT HALL, MAY 1, 1847.

RECEIPTS.

Balance 1st May, 1846,	$193 07
Rents received,	355 00
M. C. Jenkins, Esq., treasurer,	582 00
Donation,	396 00
	$1526 07
Balance 1st May, 1847,	$108 83

PAYMENTS.

Cash Interest,	$765 33
Sundry Expenses,	186 91
Debt extinguished,	465 00
Balance 1st May, 1847,	108 83
	$1526 07

Calvert Hall debt, 1st May, 1847, $12,413 71

DIOCESS OF NEW YORK.—*Taking the Veil.*—On Friday, 16th April, Miss Catharine Seton, daughter of the late and sainted Mother Seton, foundress of St. Joseph's House at Emmitsburg, received the white veil at the hands of the Rt. Rev. Bishop in the private chapel of the Sisters of Mercy, in West Washington Place. The ceremony was solemn and interesting; the bishop made a few appropriate remarks on the nature and the advantages of a religious life. The audience present was composed almost exclusively of the immediate relatives and friends of Miss Seton—Protestants for the most part, but who seemed to be impressed and edified by the solemnities of the church and the approval of the determination of their much respected and beloved friend.

Solemn Profession.—On Tuesday, 27th April, Miss Ellen Josephine Haire, of Ennis, Ireland, received the black veil, and made her solemn profession at the pontifical mass which was celebrated on the occasion in St. Patrick's cathedral. The church was almost crowded with persons of every denomination to witness

a ceremony so novel, and so full of edification to those who comprehend its sublime purpose and meaning.—*Freeman's Journal.*

House of Protection.—We learn from the same paper that, on the 28th of April, a meeting of the Rev. clergy of New York city, Brooklyn, and Jersey city, was held in the vestry room of the cathedral, at which the bishop presided, and measures were adopted to raise the necessary funds for erecting a house of protection for single females of good character, to be placed under the charge of the Sisters of Mercy.

Diocess of New Orleans.—*Confirmation.*—On the 12th April, Bishop Blanc administered the sacrament in the church of St. Patrick, New Orleans, to ninety-five persons, of whom eighty made their first communion on the same occasion.—*Prop. Cath.*

Diocess of St. Louis.—*Confirmation.*—On last Sunday, April 11th, in the cathedral, the Rt. Rev. Bishop Kenrick administered the sacrament of confirmation to eighty-seven persons, several of whom were converts.

On the same day, at Carondelet, there were thirty-five persons confirmed by the Rt. Rev. Dr. Barron.—*St. Louis News Letter.*

April 25, in the church of St. Francis Xavier, the Rt. Rev. Dr. Blanchet, bishop of Walla-Walla, Oregon, administered the sacrament of confirmation to ninety-three persons, of whom eighteen were converts.

On the same day, the Rt. Rev. Prelate gave confirmation in the church of St. Joseph, corner of 11th and Biddle sts. The number of persons confirmed we have not been able to learn.—*Ibid.*

Diocess of Philadelphia.—*Confirmation.*—The bishop of Philadelphia administered the sacrament of confirmation, in St. Paul's church, Moyamensing, on the 25th of April, to seventy-five persons; in St. Joseph's church, Phila. on the 2d May, to one hundred and fifty, and in St. Michael's church, Kensington, on May 9th, to three hundred.—*Cath. Herald.*

"*St. Augustine's Church.*—Three years ago this church, with the houses and property belonging to it, was destroyed by a mob. Ever since the congregation has been looking in vain for compensation. The legal representatives of the county have had recourse to the most vexatious measures, for the purpose of deferring the trial which is to test the justice of their claim; and what is worse still, they have not hesitated to descend to the grossest vituperation of the Catholic religion, before the tribunal of the supreme court—for what purpose, *they* knew best. The decision lately given by Chief Justice Gibson, in the quo warranto case, is not final, as his honor observed before it was read. The matter, he said, was too important to be finally decided by one judge, and should therefore be brought before the supreme court in *banc.* Besides the law points, there are also some facts in this celebrated case, which must be tried by a jury, before the suit for damages can be brought forward.

"All this involves unavoidable delay and postponement, and shows that there is little, if any, prospect of speedy redress. Hence the determination to provide the congregation, as soon as possible, with a suitable place of worship, to be erected by the contributions of charitable and liberal citizens, without distinction.

"In the meantime, the suit against the county is not abandoned; on the contrary, it will be prosecuted with energy and perseverance, until it shall be tried and finally settled. And, for the credit of our city, let us hope the result will be more favorable than in the case of the paintings, for which, though proved to be worth from three to five thousand dollars, only one was awarded! Should just compensation be made at any future period, the sums contributed for the erection of the new church will be refunded, if demanded by the contributors themselves. Should it be denied, the members of St. Augustine's congregation can only pray for their enemies, and bless God that they 'suffer persecution for justice' sake.'"—*Spirit of the Times.*

Diocess of Chicago.—*Ordination.*—On Holy Saturday Bishop Quarter held an ordination in the cathedral, and conferred the following orders on the following named students of the ecclesiastical seminary:

"*Tonsure.*—Messrs. Burns, Baltes and Pendergast.

"*Minor Orders.*—Messrs. Hugh Brady, James Pendergast.

"*Subdeaconship.*—Messrs. James Kean, Lawrence Hoey, Hugh Brady, Denny Coil and James Pendergast. On Easter Sunday the bishop officiated pontifically and conferred *subdeaconship* on Mr. John Bradley, and *deaconship* on Hugh Brady, James Kean and James Pendergast.

"*Dominica in Albis.*—The bishop officiated again pontifically, and raised up to the dignity of the priesthood Rev. James Kean and Rev. James Pendergast.

"*Nuns Taking the Veil.*—On Saturday morning before Low Sunday the bishop gave the white veil, in the chapel of the convent of the Sisters of Mercy, to two young ladies, both from New York city. To one, Miss Mary Munholland, was given the religious name of Sister Mary Francis de Sales; to the other, Miss Ellen Riley, was given the religious name of Sister Mary Teresa. Last week the *nuns* had an accession to their numbers. One, a postulant, to be choir sister, and another to be lay sister. Their institution flourishes—

their academy is well patronized both by Catholics and Protestants. The legislature has passed an act chartering their academy under the name of 'the Female Academy of St. Francis Xavier.'

"The *Jubilee* was formally opened in the cathedral on Sunday, the 18th April, and it is hoped that the Catholics of the city, who are in excellent dispositions of piety, will all avail themselves of this great indulgence.

"*The Spiritual Retreat* of the clergy opened on the same day."—*Freem. Journal.*

Diocess of Louisville.—"*Confirmation and First Communion.*—On Sunday last the sacrament of confirmation was administered, in St. Louis church, by Rt. Rev. Bishop Chabrat, to upwards of one hundred and twenty persons, among whom we noticed many adults, some of them converts to our holy faith.

"At the mass, which followed, about one hundred children, boys and girls, for the first time, approached the holy communion.

"The Jubilee was closed in this congregation, and in the two German congregations of the city, on the same day. Throughout the whole term the Catholics attended church frequently, and large numbers resorted to the sacraments; among them numbers who had for years neglected their duty on this score."—*C. Advocate.*

"*School for Boys.*—On the 25th of April, a meeting of the congregation of St. Louis church was held at Louisville, and measures were adopted to raise funds for building a school-house for boys. Bishop Chabrat, who presided at the meeting, gave a lot for the purpose."—*Ibid.*

OBITUARY.

We learn with regret that the Rev. Wm. Whelan, late pastor of St. Patrick's church, Buffalo, died on the 27th April. The melancholy news was communicated by telegraph, and we are at present unable to give any particulars except that his death had been expected for several weeks past, and that he received the last sacraments of the church, with entire recollection and fervor, several days before his departure from this life.—*Freeman's Journal.*

Died on the 9th April, at the residence of the bishop, New Orleans, the Rev. Thomas McKeone, aged 28 years. The deceased was born at Baldsmill, county Armagh, Ireland, and had been ordained priest at Little Rock. The death of this young and pious clergyman will be severely felt in that diocess.—*Prop. Cath.*

The following notice of Midshipman Shubrick, appeared in the *Delaware Republican*, published at Wilmington, and we cheerfully comply with the request made by a friend of the deceased, to insert it in the Magazine. We may add that young Shubrick was a member of the Catholic church, and had been educated at Mount St. Mary's college, near Emmitsburg. His gallant death reflects honor upon his Alma Mater, and adds another bright name to the list of her distinguished alumni.

"Midshipman T. B. Shubrick.—In the exultation of victory, we should never forget that it has been purchased for us with the lives of heroic men; men who have walked with serene countenances through the storm of battle, or led the forlorn hope of some desperate adventure, or perchance have fallen in a more quiet but not less honored manner by the unseen hand of the pestilence. As the lives of public men belong to their country, so when they die on honor's bed is their memory a proud inheritance for those they have left behind them. The memory of the fallen brave sheds a fragrance throughout the land. Justice to them—justice to their kindred and to those who eagerly look for examples of valor and merit—that patriotism which rejoices in acts of daring in defence of one's country, all demand that it should not perish from amongst men, and impose the solemn but grateful duty upon us, at the same time we announce the death of a brave sailor and officer, to record in deeper and more enduring lines the high character of the deceased.

"These reflections have been suggested by the death of Midshipman T. B. Shubrick, of this city, who fell in the trenches at the seige of Vera Cruz. He was a Delawarian by birth, a resident of this city, and the only officer of the navy who fell on that occasion. He has gone down to an early grave, not however until he had earned an honorable reputation which will live for many years to come.

"Midshipman Shubrick came of a stock on both sides of his family which has done good service to their country. His paternal grandfather, Thomas Shubrick of South Carolina, fought through the revolution as a colonel under General Greene, and in common with the patriots of that day, sustained the losses and reverses of those trying times. His father, Captain Irvine Shubrick, being a resident of this city, a gallant and accomplished naval officer, from early youth—in every clime, and on every sea has proudly borne his country's flag He was taken prisoner in the last war, and in more than one sanguinary battle has fought with all the enthusiasm of youthful valor, for the honor of that flag. It may be some alleviation to the pangs of a bereaved heart to know that the example set by the father was not unheeded by the son. The uncles of young Shubrick, William—now commodore, in command of the squadron in the Pacific; Templar—a distinguished young officer who was in command of the ill-fated Epervier when she was lost; Edward—late captain in the navy, who died some time since on his voyage to the Mediterranean—all bore arms in defence of their country, during the

last war, and by their valor and officer-like conduct reached the highest position of honor and command. When to these ancestors and kinsmen are added the name of his maternal uncle, Captain Francis du Pont, than whom a more chivalrous, scientific and valuable officer treads not an American deck, no wonder that the inheritor of such blood and of such examples, when his last hour came, 'would die fighting at his own gun.'

"Young Shubrick entered battle with the determination of sustaining the high character of his name. Nobly—with his life—has he performed his task. He and a brother officer, Lieut. de Champ, during the hot fire of the Mexican batteries, had planted the American flag in a conspicuous position without the trenches. Although they were but eighty yards from the enemy's batteries, yet when it was seen that the flag was drawing a tremendous fire towards that quarter, Shubrick alone sallied forth and brought it within the lines, an act of daring unsurpassed by any of the numerous ones which at that time distinguished our brave officers and men. He, with his companion, Midshipman Smith, to whom the management of a gun was jointly confided, had fired seventeen times, and at the eighteenth shot, while standing on his gun, giving her a proper direction, with his head and breast exposed beyond the protection of the entrenchments, he was killed instantaneously by a cannon ball from the enemy's batteries.

"Thus fell a gallant officer, a high minded, generous young man. His splendid figure, manly and handsome face, must dwell in the recollection of those who but a few weeks ago saw him full of life and hope in our streets. The qualities of his heart will be long cherished by his friends. His friends and family have been sorely bereaved, but there may be some consolation in knowing that he met a soldier's death in the fearless discharge of that duty which his country imposed upon him, not only without a blot upon his character, but with honor to his name and memory."

Of pulmonary consumption, in St. Magdalen's convent, on the morning of the 23d April, Sister Martha McLane, who, after suffering many years with the most patient resignation to the holy will of God, threw off, without a struggle, this body of corruption, to go before her heavenly Spouse, and receive from his hand the reward of her labors. She was aged thirty-one years, twelve of which she spent exercising the duties of a religious life.—*Cath. Advocate.*

FOREIGN.

"Italy.—*Rome.*—The *Daily News* gives a letter of the 19th, in which it is observed that the alarm and agitation created by the establishment of the censorship, have been considerably tranquillized by the character of the individuals who are to exercise its functions. Contrary to what was expected, the board is composed chiefly of the laity and of individuals known for their enlightened and moderate opinions. They are the Marquis Antici, the Abbe Coppi, and MM. Betti and Vannutelli, the latter a lawyer.

"His holiness was present in the Palace Massino on the 16th ult., the 264th anniversary of the miracle by which St. Philip Neri resuscitated Paul de Massino, son of Fabricius, Lord of Arsoli. The pope, in a conversation on the variety of liturgies in France, impressed upon the interlocutor, a Breton priest, that it was his earnest wish that liturgies every where should agree with those at Rome.

"*The Pope and the Turkish Ambassador.*—A letter from Rome, published in the Catholic journals of Germany, relate that at an audience on the Turkish ambassador's taking leave, when the pope was bestowing upon him his portrait, enriched by diamonds, Chekib Effendi received it kneeling, and begged the sovereign pontiff's permission to wear it in the form of a *nitchan*—that is, a decoration. It will certainly be a strange sight to see the portrait of the Roman pontiff glistening upon a Turkish breast; it would yet be more strange if—on an occasion, for instance, of a diplomatic mission to St. Petersburgh—Chekib Effendi should present himself to the Emperor Nicholas, decorated with this ornament. The Czar, indeed, could not well testify surprise, seeing that, in Russia, the most exalted personages, who have gone through the first classes of all the orders of the empire, receive as a supreme and final favor the portrait of the autocrat, which, attached to a large blue ribbon, they wear outside their uniform already all variegated with stars."—*Ami de la Religion.*

"The pope has ordered general gas-works to be constructed beyond the walls of Rome, in order to light the streets and supply private consumers.

"The intended resignation of Cardinal Gizzi of his secretarial is spoken of. There have been disturbances at Bologna and Viterbo; a demand for higher wages and the high price of corn were the inciting causes."

Encyclical Letter of our Most Holy Father, Pius IX, *by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops, to implore the divine assistance for the kingdom of Ireland.*

Venerable Brethren, Grace and Apostolic Benediction.—It is well known to you, venerable brethren, to whom the history of the church is familiar and by whom it has been examined, that our predecessors, the Roman pontiffs, always displayed a diligent and anxious care to assist all Christian nations in whatever manner they could. Neither are you ignorant that that salutary and most pleasing zeal did not embrace merely spiritual blessings conferred upon the Christian world, but that it was employed in alleviating those public calamities by which each Christian nation was at any time afflicted. The records

of ancient* and modern times, and our own recollection, and that of our fathers confirm this, and indeed to whom could it, or ought it to have been more appropriate to have constantly before them this paternal solicitude to raise up all Christians, than those whom the Catholic faith points out as the "fathers and teachers of all Christians?"† To whom was it more natural that nations suffering from calamity should fly, than to those who, being placed in the highest positions in the church, have proved by the lengthened experience of time and of acts, that they are "*urged on by the charity of Christ?*"

Being moved by this example of our predecessors, and, at the same time, by the inclination of our own will, when first we learned that the kingdom of Ireland was involved in a great dearth of corn, and a scarcity of other provisions, and that that nation was suffering from a most dreadful complication of diseases brought on by want of food, we instantly applied every means, as far as in us lay, to succor that afflicted people. Therefore, we proclaimed that, in this our city, prayers should be poured forth, and we encouraged the clergy, the Roman people, and those who were sojourning in this city, to send assistance to Ireland. By which means it was arranged that partly by money cheerfully sent by ourselves, and partly that which was collected in Rome, assistance, as far as the necessities of the time permitted, could be forwarded to our venerable brethren the archbishops of Ireland, which they might distribute according to the conditions of the respective localities, and of their suffering people. But letters are still brought to us from Ireland, and accounts are daily related to us respecting the calamities mentioned above still continuing in that island—nay, even increasing—which afflict our mind with incredible grief, and urgently impel us again to afford assistance to the Irish nation. And what effort ought we not to make to raise up that nation now, suffering under such a disaster, when we know how great the fidelity of the clergy of the people of Ireland is, and always has been towards the apostolic see—how, in the most dangerous times, their firmness in the profession of the Catholic religion has been conspicuous—by what labor the clergy of Ireland have toiled for the propagation of the Catholic religion in the remotest regions of the world; and finally, with what zeal for piety and religion the divine Peter, whose dignity (to use the words of Leo the Great), is not the less in an unworthy heir,* is among the Irish nation honored and distinguished in our humble person.

Therefore so important an affair being well weighed, and the opinions of some of our venerable brethren—their Eminences the cardinals—being taken on the subject, we have resolved, venerable brethren, that this letter should be written to you, that, together with you, we might have regard for the necessities of the Irish nation.

We therefore authorize you all, that, in your diocesses, or in those districts subject to your jurisdiction, as has been done in Rome, you will appoint public prayers to be offered up for three days in the churches and other places, by which God, the Father of mercies, being moved, may free the Irish nation from so great a calamity, and avert such a disaster from the other kingdoms and regions of Europe. And that these things may be done with the greater alacrity and utility, we grant an indulgence of seven years to those who shall be present on any one occasion at these prayers, but to those who shall be present at the offering up of these prayers during the entire triduum, and who, within a week of the triduum, being purified in the sacrament of penance, shall receive the most holy sacrament of the eucharist—we, by our apostolic authority, hereby grant a plenary indulgence.

That, however, venerable brethren, which we for the most part leave to your own charity, is that by your exhortations you excite the people who are subject to your jurisdiction, to assist the people of Ireland with the gifts of charity. We know, indeed, that you do not require that we should point out to you the excellence of charity, and the plenteous fruits which, springing from it, tend to obtain the mercy of the great and good God. You have

* See Eusebius' Ecclesiastical History, book iv, chapter 23, (Cambridge edition,) where he speaks of a letter of Dionysius, the bishop of the Corinthians, to Soter, the Roman pontiff, in which he says that from the earliest days of religion the church at Rome was accustomed to transmit the necessary support of life to Christians, and that this custom was advanced by the holy Bishop Soter. See also the same author, book vii, chapter v, in which place he makes mention of the letter of Dionysius, the bishop of Alexandria, to Pope Stephen I, who had sent necessary aid to the provinces of Syria and Arabia. There is also a letter of St. Basil to St. Damasus Pope, in which he speaks of the aid sent by St. Dionysius Pope to the church of Cæsars.—Works of St. Basil, vol. iii, edition Maurin, letter 70.

† Council of Florence in the definition of faith.

* Second sermon on the anniversary of his elevation to the papal chair.

the praises of alms-deeds discussed with learning and wisdom in the works of the holy fathers of the church, and especially St. Leo the Great, in his numerous discourses.* You have also at hand the most excellent epistle, written by St. Cyprian the Martyr, bishop of Carthage, to the bishops of Numidia,† which contains clear evidence of the extraordinary zeal with which the people committed to his pastoral care, succored with large gifts the Christians who stood in need of help. You may also remember the observations of St. Ambrose, the bishop of Milan,‡ that "the beauty of riches is not in the purses of the opulent, but in the nourishment of the poor; that wealth shines best when diffused amongst the infirm and the starving; and that Christians ought to learn that Christ demands of them to seek with their money, not the mere performance of their own will, but that of Christ." Therefore, confidingly recollecting these and similar passages in the spirit of charity, we hope that you will be enabled to be of very great service to those poor sufferers of whom we now write.

Here we might make an end of writing; but when, in obedience to our wishes, you are proclaiming public prayers, we do not wish you to omit that "*our daily urgency and the anxiety of all the churches*,"§ admonishes us night and day. It is still before our eyes what a fierce and dreadful tempest has been raised against all the church; it pains the mind to recollect "*what things the enemy hath done wickedly in the sanctuary*,"‖ and how dangerous are the present "*designs against the Lord*"¶ and his Christ; therefore this we especially commend to you, that the occasion of public prayers for Ireland being used, you may lead the people trusted to your care to pray at the same time to God for the entire church.

In the meantime, venerable brethren, we affectionately impart to you the apostolical benediction.

Given at Rome, at St. Mary Major's, on the 25th day of March, 1847, in the first year of our pontificate.

* Letter on the first of the tenth month, and also upon alms.

† Edit. Bal., letter 60, in which St. Cyprian, speaking of money collected at Carthage, and sent to the bishops of Numidia for the ransom of Christians, says, "we have sent a hundred thousand sestertia, which have been collected here in the church over which, by the permission of the Lord, we preside, by the subscriptions of the clergy and people amongst us, which you will distribute according to your judgment.

‡ Epistle ii, to Bishop Constantine, in the second volume of the Paris edition, 1690.

§ Cor. ii, 2, 28. ‖ Ps. 73, 3. ¶ Ps. 3, 2.

The following communication has been addressed by his Holiness the pope, to the archbishop of Dublin, accompanying the Encyclical letter:

"POPE PIUS THE NINTH, TO THE MOST REV. DR. MURRAY, ARCHBISHOP OF DUBLIN.

"VENERABLE BROTHER—Health and the apostolical benediction.

"It is sufficiently known to you, venerable brother, that the present calamities of Ireland have filled our heart with affliction, and excited our solicitude to relieve your suffering country.

"Accompanying this letter you will receive a new proof of our affection towards the Irish people, in the copy of our encyclical letter, addressed to the entire Catholic world, appointing prayers to be every where poured forth for the purpose of imploring the divine assistance for Ireland, and recommending the faithful to contribute, by their charitable donations, towards the succor of the Irish people. The intensity of your sufferings, and our paternal feelings towards you, demanded so much at our hands.

"For your greater consolation, we deem it right to add, that we ourselves, especially in the oblation of the divine sacrifice, will not fail most earnestly to implore God, *who is rich in mercy, to look down from heaven, and to behold, and to visit benignly his own vineyard*, so that grief and sorrow may be succeeded in Ireland by gladness and joy; and that circumstances may bring about a favorable result to those measures which her most serene majesty, the queen, has graciously designed for the good of that kingdom. To effect this purpose with facility, and without delay, you are aware, venerable brother, that nothing can be of greater advantage to your country, than that both clergy and people should unite in promoting public concord, and strictly regulate their lives according to the laws of our Lord Jesus Christ, and of the Catholic church.

"We know with certainty, that you, venerable brother, and the other bishops of the province, have hitherto used all diligence in this matter, and we feel persuaded you will continue to do so for the future.

"In the meantime, we impart to you, most affectionately from our heart, our apostolical benediction.

"Given at Rome, at St. Mary Major's, in the first year of our pontificate, on the 10th of April, in the year of our Lord, 1847.

"Signed PIUS P. P. IX."

"PRUSSIA.—The king of Prussia has issued a decree, declaring that all members of communist societies shall be prosecuted for high treason if they are found to propagate doctrines subversive of the laws.

"A Dr. Von Meyer, at Berlin, has been sentenced to a long imprisonment for only *reading* a composition called 'The Weaver's Song,' by the celebrated Henrich Heine.

"In the month of March, 1846, M. Ronge was condemned to a month's imprisonment for having preached at Magdeburg without the permission of the authorities. It was thought that the execution of this condemnation had been abandoned by the government, but such is not the fact. M. Ronge received, on the 1st inst., from the police of Breslau, an injunction to undergo the sentence pronounced against him, and on the 2d he rendered himself a prisoner. Upwards of 2,000 persons accompanied him on his passage, crying 'Ronge for ever!' 'Religious liberty for ever!' but this demonstration gave rise to no disturbance.

"The *Prussian Gazette* contains a royal letter patent on the subject of new religious sects. It declares that whilst on the one hand the state is resolved to uphold the evangelical and Roman Catholic tenets as the established religion, it at the same time recognises the freedom of conscience of every citizen, and their right of meeting together for the purpose of public worship."

"SWITZERLAND.—The Catholic League of the Seven Cantons, now fully armed and ready for their defence, have demanded of the other cantons that simple act of justice, the restoration of the convents in the canton of Argau. We are anxious to hear how the demand will be replied to."

IRELAND.—The last arrivals from Europe represent the sufferings of the Irish people as still most alarming. We copy from the *Freeman's Journal* of N. York the following remarks relative to the unhappy state of the country.

"The state of Ireland continues most dreadful. In Dublin, and in the large towns, relief has been administered in a large measure, but there are extensive tracts of the country where deaths from starvation are yet abundantly common. The greatest mortality prevails now, however, in consequence of the unwholesomeness rather than the utter absence of food.

"Sowing and planting have been very generally and fearfully neglected, or impossible. The continuation therefore of the famine next year is pretty well ascertained. The fever attacks rich as well as poor, and it is remarkable that with the former it is incomparably more fatal than with the latter.

"The dismissal of the whole of the laborers from the public works was to follow close upon the twenty per cent. already turned away. *No provision*, absolutely NONE, is made by the British government for supplying the want of means that is to result to the poor laborers from this disbandment. The fair conclusion is, therefore, that they are yet to die by hundreds, if not by thousands, for want of money to buy the necessaries of life.

"The gigantic scheme of emigration, which we presented in our columns last week, is another subject of very lively interest, and at the same time divides the opinions of the undoubted friends of Ireland. The Dublin *Freeman's Journal* expresses its opinion that the scheme proposed and set forth, by the men by whom it is, should meet at least with a candid consideration. That which gives deep offence to some of high consideration in Ireland is the supposition, which is not to be found *on the face* of the project, that the emigration is to be compulsory. This has called out a long and very indignant letter from the Rt. Rev. Dr. McGinn, coadjutor bishop of Derry, which appears in the Dublin *Freeman* of April 17."

ENGLAND.—We learn from the London *Tablet* that the Catholic Relief Bill, which had for its object to expunge from the statute-book the disabilities against Catholics, was rejected by a majority of thirty-nine. The reasoning against it is thus summed up by the *Tablet*, exhibiting Anglican bigotry and intolerance in the strongest light.

"Sir Robert Harry Inglis led the opposition to the bill; *because* this country is a Protestant country, the constitution is a Protestant constitution, and the sovereign is a Protestant sovereign, and whatever is, *must ever* be. There is not, of course, any period in history when the country, the constitution, and the sovereign, were all Catholic. Such a period either never existed at all, or it is high treason to remember that a happy country, a glorious constitution, and an exemplary sovereign have ever co-existed in England without Protestantism to uphold them. The bill of rights—no act of parliament, but a divine ordinance, no doubt—had settled the question. The sovereign, according to the bill of rights, must swear himself a Protestant; and if this bill passed, the sovereign would be at liberty to swear to his actual belief, and be no longer bound to accept the parliamentary faith, or to swear to his kingly acceptance of it, however he might as an individual conscientiously differ therefrom. Now, the younger branch of the Stuarts—the house of Brunswick—received the rule in this empire because they were of one religious opinion, while the representative of the elder branch was of another, and was for that reason dethroned. In France, the elder branch of the reigning family was expelled, and the younger branch called to the throne, because their respective political opinions differed. The younger Bourbon (Orleans) exists by the virtue of the charter, and the younger Stuarts (Brunswick) on the strength of the thirty-nine articles; and so it shall be for ever. The sovereign of a free people shall never be free in regard to the dictates of his own conscience; but with

whatever light he may be favored from above, must be guided by the parliamentary-majority-conscience, so long as that majority is Protestant, which *must* be for ever. Now, this bill is adverse to that unchangeable conclusion—the unchangeableness of which is its high virtue: while the church of Rome's great crime is its unchangeableness. There is no inconsistency in all this. The church of Rome is unchangeable, and the Jesuits are *denounced* in Switzerland as the disturbers of the peace. In Belgium they have taken possession of the kingdom, in spite of the Catholic bishops, and the Protestant king, and the liberal party, and *therefore* Mr. Watson's bill ought to be thrown out. The hon. member for Oxford has a preference for the church of England, but really he is not particular what Protestant sect prevails, provided it uses an *authorized* version of the Bible. No matter what becomes of the bill of rights, that rock may be blown up, provided that it be with *Protestant* gunpowder, manufactured, it may be, in Geneva or in Prussia, or supplied by Mr. Mormon Smith, or precious Lady Huntingdon. So long as they use (to swear by) a Bible with a dedication to King James, the pure and wise, which is the only charm for preventing any part of any version of the sacred Scriptures from ever becoming obsolete, or indecent, or of dubious meaning—they are welcome to the constitution. The queen may be a Muggletonian or an Irvingite, for what the representative of Oxford cares.

"It is true that he would rather of the two that her majesty, if quite convenient to herself, would adhere to the church of England, and keep her bill of rights oath; but he is not particular, if she buy the Oxford Bible; the religious world is all before her where to choose, unless, indeed, she should think of looking on religion by the light which guides some nineteen-twentieths of the Christian world. Let her look towards Rome, and Pope Inglis the 1st will immediately absolve her subjects of their oaths of allegiance. Mr. Plumptre said, the church of England was founded on a rock, and that this bill would shake it to pieces. Mr. Spooner said, it was a terrible thing for Catholics to refer, even by way of illustration, to the religious wars of the Jews, in order to show that man's nature and the character of certain periods had led to persecution; but that it was quite right to show from the Bible that the Jews had a commission to destroy idolatry, to assert that Catholics were idolaters, and to infer that Protestants should destroy them. It was very absurd to go back to the Jews for traditions and writings; the Bible, with all its Jewish traditions, was the *only* source of wisdom or instruction. He was satisfied that the country was Protestant; and let the country once know that it contained any individual, or set of individuals, who proposed to convert any portion of it by force, or stratagem, *or conviction*, the people would soon let them know that they were as far from conviction as he was, and regarded, as he did, force, stratagem, and *conviction* as all in the same category. Therefore, he opposed Mr. Watson's bill. Mr. Finch thought that the essence of Protestantism was toleration, but that Catholics were not to be tolerated. Toleration towards Protestants was a Protestant principle. Mr. Newdegate declared that it was in the very spirit of toleration that he opposed this bill, just as it was in the spirit of enlarged liberty that the democratic party in Switzerland proposed to cut the throats of the men of Lucerne because they had invited some Jesuit priests to teach their children. Now, these Jesuits being thus sent for, to the number of four individuals, we believe, had resolved on *forcing* all the people of Switzerland to be *taught* French, Latin, and the mathematics by themselves; and *therefore* it was the purest virtue to invade the canton that had called them in, and carry fire and sword to every corner of it. Upon these principles he would oppose Mr. Watson's bill. Mr. Goulburn demonstrated the absurdity of this bill. There was a law which made it a crime for a Catholic priest to wear his vestments in the street. Now, the wisdom of successive attorneys-general had taught them to abstain from enforcing the legal penalty, and therefore the law ought to exist, and the liability to punishment continue in the discretion of the officers of the crown. It was not forty years ago since it was illegal for a clergyman of the Episcopal church of Scotland to appear in his surplice in a churchyard in Edinburgh, and it was at that time common for such clergyman to be guarded by soldiers with fixed bayonets in the performance of his duty. This was the desirable state of things for Catholic priests in the present day, and he put it to Mr. Macaulay and the lord advocate if there would not be a Porteous mob if Dr. Gillies should at the present day proceed from his guildroom to his church in his pontifical attire! Now, as there would be a riot, it was better that the rioters should be justified by the law, and therefore the old statutes should not be swept away, but should be preserved for the justification of the first Edinburgh mob that could be instigated to attack a Catholic priest in the discharge of his functions. Mr. Law went back to an act of Richard II, and found therein the most valid objections to Mr. Watson's bill. After this course of argument the house was contented, and the bill rejected by a majority of 158 to 119."

Conversions to Catholicity are still numerous in this country. Among those not yet announced in the Magazine, are the following, which we copy in part from the *Catholic Herald*.

"The Rev. John Gordon, A. M., whose *intention* was mentioned before. The Rev. Mr. New is announced as having withdrawn from his ministerial charge for the same purpose. The 'curate of Newburn' is announced as already received. Mr. Walter Buckle of Exeter college, Oxford, and Mr. Robert Suffield of St. Peter's college, Cambridge, two brothers

of Mr. Haigh, the recent convert of Leeds, and the lady of James Heanly, Esq., have also been received. In addition to these, several Anglican Protestants have been received at Rome; among them are the following—Miss Plummer, Mrs. Lott, wife of H. B. Lott, Esq., Mrs. and Miss Buckle, wife and daughter of W. H. Buckle, Esq. (who has also been received), and the Rev. Edward Caswall and his lady. Mr. Caswall is the author of a volume of 'Sermons on the Seen and Unseen,' which the *English Churchman* eulogised some months ago, as going far to 'supply the loss, which so many have felt, of the periodical volume which Mr. Newman was wont to put forth for the edification and consolation of the church!'

"In India also, multitudes of Protestants have sought admission into the true church. During the last few years, eight hundred Protestants have been converted in the diocess of Madras alone!"

"*Conversions.—St. Helier's, Jersey.*—Twelve persons were received into the church on Palm Sunday by the Rev. J. Cunningham, missionary apostolic, at the Vauxhall church in this island, who had, as our readers know already, admitted many sheep into the fold.—*Tablet.*

"There has been much excitement during the last two months among the readers of the *Falmouth Packet*, occasioned by a controversy on the Catholic religion between two Protestants respectively signing themselves 'II' and 'Aloysius.' It was ended last week by 'Aloysius' signifying his intention of becoming a Catholic, having been assisted to his conclusion by his opponent's arguments. He was accordingly received publicly on Easter Sunday by the Redemptorists at the Catholic chapel, Falmouth, in the presence of a crowded congregation, after an interesting address by Father Petcherine. The Wesleyans, it is said, are quite furious, and declare that some decided measures must absolutely be taken to stop the conversions to Catholicity which are going on in this neighborhood. The writer of the letters on the Catholic side, who turns out to be a young lad named Bone, residing near Penryn, received at his conditional baptism the name of Aloysius, the perusal of whose life first brought him to a perception of Catholic truth. The fathers here are indefatigable, and are daily making great strides in public opinion. One is a Belgian, another a Russian, the third a Frenchman, and a Dutchman will be added to the number in a few days.—*Ib.*

"The Rev. Edward Horne, a clergyman of the establishment, was received at Rome, with his daughter, by Cardinal Acton, on Sunday, February 14th. He is the oldest of all the clerical converts, being upwards of fifty years of age."—*Ib.*

Apostates.—Two Irish priests are said to have left the church recently in Ireland, the Rev. Messrs. Brennan and Betagh. The London *Tablet*, however, accounts for the fact by furnishing the most unquestionable testimony, that the two unhappy individuals were very intemperate in their habits. What a contrast between such defections to Protestantism and the conversions to Catholicity of so many among the purest and most enlightened of the dissenting bodies!

"Mr. O'Connell.—Mr. O'Connell arrived at Nevers on Saturday last. A letter from that place, dated Sunday, says: 'The snow and cold which have prevailed since Mr. O'Connell quitted Paris, have prevented his proceeding rapidly on his way to Rome. During the whole of his journey, however, he has met with the warmest demonstrations of sympathy. On his arrival here, the bishop and his clergy waited upon him at the hotel where he had alighted, and gave permission for the performance of mass in Mr. O'Connell's apartment this day, as he was too weak to go to the church. After the service, which was performed by Dr. Miley, the bishop's chaplain waited upon Mr. O'Connell to express a wish that he would leave the hotel for an apartment in the bishop's palace, which had been prepared for him, and where he could be attended by the Sisters of Charity. Mr. O'Connell declined the invitation, but thanked the bishop warmly for his kindness. The prefect of the Niévre, Colonel Berryer, brother of the deputy, the president of the society of St. Vincent de Paul, and all the principal persons of the town and neighborhood, have called at the hotel to inquire after the health of the illustrious traveller. Mr. O'Connell hopes to be able to set out tomorrow for Moutins.'"—*Paris paper.*

"Lyons, *April* 12.

"After having been expected for several days, Mr. O'Connell arrived yesterday at the Hotel de l'Univers, where he will probably remain a few days before he resumes his journey to Italy."—*Tablet.*

"Mr. Newman.—We hear, on good authority, that Mr. Newman has been entrusted, by his holiness the pope, with the responsible task of revising the English translation of the Vulgate. A translation of the Holy Scriptures as faithful to the original as the existing version, and free from its occasional harshness and obscurity, has long been felt as a great desideratum; and we hope that we may congratulate the church on the prospect of such a work being undertaken with the greatest advantage. It will probably appear in detached portions, and occupy some years in its progress. We understand that Mr. Newman has authority to engage the assistance of other competent scholars in his important office. Mr. Newman, we understand, is likely to return to England in the course of a few months, the pope having, in his case, abridged the customary term of the oratorian noviceship."—*Ib.*

Literary.—We translate the following item from the *Univers.—Cath. Adv.*

"We read in the *Diario di Roma* that, after long labors, the work of Champollion has just been brought to completion by a learned

Jesuit, Father Secchi of the Roman college. The reading of Egyptian hieroglyphics will no longer be obscure or difficult. In the session of the Pontifical Academy of Archeology, held on the 14th of January, the author of the new system explained his method to his fellow members, proving by application every thing he advanced. This discovery, replete with consequences, says the *Diario*, and which Champollion was anxious to make or see made by others, for ascertaining the connection of his phenotic characters with the symbols, will again occupy the attention of the Pontifical Academy of Rome in its sessions. On this occasion, besides the literati and distinguished polyglottists of Rome and the other states of Italy, and even of some from beyond the mountains, the session was honored by the presence of their eminences, Cardinals Ostini, Castracane degli Antelminelli, Mezzofante, and Altieri. All, in accord with the incomparable polyglottist of Italy, manifested their satisfaction and admiration with respect to the new system."

"Departure of Missionaries.—In the month of October last, there embarked for the missions of India, the Reverend Messrs. Louis-Clement Montandraud, of the diocess of Clermont; Francis Laouénan, of the diocess of Saint Brieue; Diogenes Ligeon, of the diocess of Moutier in Tarantaise; John Louis Pajean, of the diocess of Chambéry; Julian-Henry Géret, of the diocess of Séez, and Anthony Tiran, of the diocess of Digne. These six missionaries belong to the congregation of the Foreign Missions.

"Five other members of the same society set out from Nantes, on the 9th of November, to repair to Singapore. They are the Rev. Messrs. Issaly, of the diocess of St. Brieue; Jourdan, of the diocess of Dijon; Collin, of the diocess of St. Dié; Pourquié, of the diocess of Toulouse, and Dumont, of the diocess of Bayeux. The first named is destined for the mission of Malasia; the second will discharge at Pulo-Pinang the function of director, and of professor in the general college of that island; the other three will repair to Macao, whence the procurator of their congregation will send them to the missions, which will stand the most in need of apostolic workmen.

"The Rev. Fathers Dominicans, Gabriel Amendola and Paul Farinacci, both Neapolitans, have just embarked along with a lay brother of the same order for the mission of *Sinsinawa*, in Wisconsin, (United States.)

"The Reverend Nicholas Joseph Dodo, of the diocess of Verdun, set out from Marseilles, on the 4th of November, for the mission of Agra; he takes with him four nuns of the congregation of Jesus and Mary at Lyons.

"Three Irish missionaries embarked on the 22d of November for New Holland: they are, the Rev. Messrs. Coyle, for Southern Australia; William McGinty, of the diocess of Dublin, and Michael Corish, of Kilkenny college, for the diocess of Sidney.

"Five Brothers of the Christian Institution of the Sacred Heart, of the house of Paradise, near Puy, embarked, on the 27th of last October, for Mobile. These religious, the first whom their congregation sends into the distant missions, are, Brothers Alphonsus, John Baptist, Placidus, Athanasius, of the diocess of Puy, and Brother David of the diocess of Mende.

"*Missionaries of the Society of Jesus who have set out in* 1846.—On the 16th July there set out from Havre, for the missions of North America, the Fathers Isidore Daubresse, of the diocess of Cambray; Martin Ferard, of the diocess of Tours; Claude Pernot, of the diocess of Saint Die; Anthony Hollinger, of the diocess of Strasbourg; Mary de Jacques, and Peter Tissot, of the diocess of Annecy.

"The four last named are not as yet priests.

"On the 16th of September there embarked at Havre, for the same missions, the Fathers Arsenius Havequez, of the diocess of Amiens; Louis Maurice, of the diocess of Nantes; the lay brother John Veconau, of the diocess of Lucon.

"On the 1st October there embarked at Marseilles for the mission of Syria, Fathers Louis Abougit, of the diocess of Puy; Philip Cuche, of the diocess of Besancon.

"On the first November there embarked at Marseilles for China, Fathers Paul Pacelli, of Rome; Leon Fornier, of the diocess of Carcasonne.

"On the 9th November there embarked at Bordeaux, for Madura, East Indies, Fathers Peter Mecati, of Rome, Benjamin Cauneille, of the diocess of Carcasonne, Charles Laroche, of the diocess of Grenoble, and the lay brother, Peter Rivier, of the diocess of Puy.

"On the 15th of November there embarked for the Oregon, Father Gregory Gazzoli, of the diocess of Terni, Italy; Brothers Marchetti, Savio, and Bellomo, Italians."—*An. of the Propag. of the Faith, Jan.* 1847.

To Correspondents and Readers.—We have received the communication of our esteemed correspondent J. C. D.

In this number has been commenced the instructive series of letters to a Catholic Bride. The reader will find that they abound in wise and practical counsels, and have been translated in Dr. Pise's usual graceful and elegant style.

LITERARY NOTICES.

A Summer in the Wilderness; embracing a Canoe Voyage up the Mississippi and around Lake Superior. By Charles Lanman. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 208.

The author of this book has here depicted many interesting scenes, and described a variety of curious objects, with a fluency and grace of expression which will please the reader of such narratives. He seems to delight in basking under the genial warmth of a summer sky, having already treated the public to a work called "Essays for Summer Hours." *A Summer in the Wilderness* will, from its title, not awaken much expectation of any thing very solid or profound. The manners and customs of Indian life, natural scenery, with occasional allusions to the mineralogical features of the country, from St. Louis to Lake Superior, make up the staple of the work. The writer has dwelt little upon the higher considerations which a tour through that region must suggest to the careful observer: but we are to recollect that his was a summer excursion, and therefore he is not to be supposed to have employed much time in important researches. The subject of religion is only noticed occasionally and in the briefest manner, and in this the writer has evinced better judgment than some other tourists who, with no more information, have indulged a greater liberty in the expression of their views. But brevity, when carried to an extreme, is a source of obscurity and misconception, and hence we think that Mr. Lanman should have been more explicit in some passages of his narrative, if he did not altogether omit them. On page 37 he informs us that the Winnebagoes are an unhappy people, prowling about their native hills, "a brotherhood of vagabonds, exceedingly poor and universally despised. And yet the white man, who was the author of all this misery, counts his gold, and congratulates himself with the idea that he is a Christian." He no doubt intimates that these poor Indians have been either driven off from their hunting grounds, circumvented by the traders, or demoralized by the introduction of ardent spirits. All this is true enough: but at the same time a little inquiry into the real state of things, would have convinced him that the Winnebagoes themselves, to a certain extent, sensible of the evils that have come upon them, are very desirous to shake them off; they have applied in the most earnest manner to be allowed the privilege of rearing their children in the knowledge and practice of morality, under the guidance of Catholic clergymen, in whom alone they place confidence. But their entreaties have always been shamefully disregarded, and, through bigotry or negligence, they have been compelled to attend schools which they knew to be occasions of moral infection for their youth.

Mr. Lanman tells us, page 77, speaking of the Indian trader: "In religion, he is a blind adherent of the pope of Rome. The glittering dollar seems to be the star of his ambition." These two phrases appear to us to be in a very strange juxtaposition. The pope of Rome is the visible head of Christ's church upon earth, whose constant effort is to withdraw man's thoughts and desires from an undue pursuit of the "glittering dollar," and to fix them on more glorious and permanent objects. It is then manifest that if the Indian trader is an adherent of the pope, he must be so from motives of a supernatural order, and consequently does not submit *blindly* to his spiritual power. We hope that in another edition of his work Mr. Lanman will expunge the word *blind* from the above-quoted sentence, as it is calculated to obscure the phrase, and might make some people think that he himself has expressed a very blind and unintelligible sentiment. "The missionaries of the west," says he, page 106, "are inclined to believe that this medicine institution is the grand obstacle to the promulgation of the Christian religion among the Indians." We think that Mr. Lanman would have done better to qualify this remark by placing the word *Protestant* before *missionaries:* for although the medicine-superstition among the untutored tribes of the forest is, like every other superstitious practice among them, an obstacle to the introduction of the Christian religion, yet it has always vanished before the efforts of Catholic missionaries, as is abundantly attested not only by their former success, but by the actual conversion and fervent piety of thousands among the Potowato-

mis, the Flat-Heads, and other tribes that have been in our own day reclaimed from ignorance, superstition and crime, by the missionaries of the Catholic church. With the exception of these, and perhaps one or two other rather objectionable passages, Mr. Lanman's book is interesting enough.

Chefs d'Œuvre dramatiques de la langue Francaise, mis en ordre progressif et annotés, pour en faciliter l'intelligence. Par A. G. Collot, &c. à New York: D. Appleton et Comp. à Philadelphia: Geo. S. Appleton. 12mo. pp. 521.

Dramatic writings, although perhaps well calculated to exhibit the idioms of a language, are on account of the abuses which have crept into them to be read with caution. With the exception of three tragedies, the collection before us consists of comedies from some of the best French authors. It is to be lamented, however, that the Messrs. Appleton would suffer in this publication any notice of Voltaire that may seem to commend his religious views. Every body knows, or ought to know, that Voltaire was a wicked man and a furious enemy of Christianity, and that in reference to religious matters his works ought to be shunned with almost the same horror as we would fly from Satan himself. Yet the compiler of this book, Mr. Collot, tells us very gravely: "Voltaire se montre généralement un des plus enthousiastes adorateurs de l'Eternel." Such an expression is, in our opinion, but a sly encomium upon infidelity itself, and is quite enough to make the book very objectionable. What would be the character of our youth, when they reach the years of manhood, either as citizens or as Christians, if they are taught to respect men who labored, with all the influence of powerful minds and equally vigorous pens, to overthrow the very foundations of social order, and to banish the belief of a religion which is the only source of happiness for man here and hereafter?

Instructions on the Commandments and Sacraments. Translated from the Italian of St. Alphonsus Liguori, by a Catholic Clergyman. Boston: Thomas Sweeney. 18mo. pp. 254.

Among the numerous spiritual works of St. Liguori, perhaps none is more admirably adapted to the wants of the faithful in general than this course of instructions on the precepts of the decalogue and on the sacraments. The subject is of daily application for a Christian, and it is treated with an accuracy, perspicuity and familiarity of style, which cannot fail to render the work at once a most popular and useful publication. We perceive that it comes forth with the approbation of the bishop of Boston, which, with the handsome style of its typographical execution, will no doubt obtain for it a wide circulation.

Smith's First Book in Geography. New York: Paine and Burgess. Pp. 176.

The advantages claimed for this work, as the preface states, consist in large, open, and elegant type; in bold, effective and instructive cuts; in numerous, plain, elegant and correct maps; in a concise, useful and instructive text, and in its adaptation to children, and others of a more advanced age. We are much pleased with the plan of this work, which is fitted, by its illustrations, to make a deep impression upon the youthful mind. We have always thought, and experience proves the correctness of the opinion, that to undertake the teaching of geography by making children commit whole pages to memory, is an utter waste of time. The true mode of imparting this knowledge, in such way as to prevent it from ever being lost, is to indicate to the eye of the pupil a map of the country, showing its form and position; then to fill it up with the towns, rivers, &c., thus exhibiting a picture which will produce a lasting impression. When this method is followed, and the pupils are afterwards questioned upon the subject, they will be found to retain a great deal which otherwise they would have forgotten. By such illustrations also, made under the eye of the scholar, the study of geography possesses some interest: it becomes attractive and entertaining; while, if confined only to a laborious burdening of the memory, it is most dry, repulsive and unprofitable.

Smith's Quarto Geography, or Second Book. New York: Paine & Burgess. pp. 72.

This work is intended as a sequel to the former, and contains maps of a larger size. The text appears to be generally correct. We have noticed but one remark on the Italians, which should have been omitted. The compiler says that the common people are "uneducated and superstitious," a charge which might be made with more reason against some other nations of Europe. But we consider it false: the Italians are not superstitious: the religion which they profess is the surest safeguard against any thing like super-

stition. Education is not so widely diffused among the lower classes of Italy as amongst us: but they have education enough to provide themselves generally with the necessaries and comforts of life, and to know the means of securing the peace and happiness of their souls: and this is much better than to have a little worldly knowledge without making a good use of it.

Reasons for becoming a Catholic, a lecture by James A. Williams, of the Virginia Bar. Baltimore: Metropolitan Press. pp. 30.

In this lecture, which Mr. Williams delivered before St. Peter's institute, Baltimore, he has traced some of the principal reasons that led him from a doubting, uncertain and fluctuating state of mind, to a settled conviction of religious truth as it is found only in the Catholic church. The writer evinces considerable penetration and discursive power, and is very happy at times in depicting images where fancy could be allowed some scope. Did our space permit, we would present one or two extracts.

First Lessons in English Grammar and Composition, with Exercises, &c., by Elizabeth Oram. New York: Paine & Burgess. 12mo. pp. 222.

The object of the authoress, in the preparation of this work, was to furnish a method by which young persons could be taught *how* they speak as well as *what* they speak. The exercises are arranged for this purpose, and contain a vast deal of useful instruction, on the pronunciation, orthography and combination of words.

Truth tested by Scripture, in six Letters to a Friend. Charlotteville, Va. pp. 32.

We know not from what source this pamphlet has been sent to us; but whoever wishes to know our opinion of it, will be gratified in a few words. We believe the author to be one of that unfortunate class of persons whom the reading of the Bible, without the guidance of faith as taught by the church of Christ, has thrown into an awful delusion. He undertakes to show that, when a man dies, *nothing of him* remains in a conscious state until the day of resurrection, that eternal existence is promised *only* to the righteous, and that the punishment of the wicked will end *in their destruction*, &c. Such errors, which would be ludicrous enough to laugh at, did they not involve consequences of a most serious nature, are a sad commentary upon the principle of private judgment in the interpretation of the Scriptures.

Illustrated Memoir of Father Matthew, &c. Philadelphia: J. Spittall. pp. 32.

This biographical notice of one of the most wonderful men and successful philanthropists of the age, must be acceptable to all who rejoice in the moral amelioration of their race. There are few names that will descend to posterity, surrounded with a brighter halo than the name of Father Matthew. Appended to the memoir is an interesting account of the *Father Matthew Tower* at Cork, and of the ceremony of laying the foundation-stone.

Tales on the Sacraments. By the authoress of Geraldine, &c. First American edition. Philadelphia: Wm. J. Cunningham.

The American Catholic public will be pleased to learn that this gifted authoress has added another flower to the garland of Catholic literature. Though thankful for the small favor, we regret that the American publisher could not see fit to present his readers with the entire series of these tales, instead of confining his enterprise to the first two. We are anxious to see them all within the reach of our Catholic friends, more especially the younger portion, believing that they will tend greatly to impress upon tender minds the importance of the sacraments, and the reverence and gratitude with which we should always speak and think of them.

The Catholic Choralist, containing Hymns, Litanies, Sacred Melodies, &c., selected from the best Composers, and harmonized for three or more voices. Philadelphia: Published by W J. Ashe, Catholic Music and Bookseller, No. 68, 5th street. Baltimore: J. Murphy.

A work of this kind has been long needed by the Catholics of this country, and as the number before us, which is the first of a series to be published monthly, is enriched with choice selections, and executed in a highly creditable style, we hope that Catholics will not be backward in extending to it that encouragement to which it is so richly entitled. The first hymn, "Jesu Mater," the words from the gifted pen of the Rev. E. J. Sourin, arranged by Professor André from Mozart's Zauberflotte, is of itself an acquisition to our church music, and would well compensate the purchaser for No. 1 of "the Catholic Choralist." In addition to this, the other hymns and litanies of the present number are admirably suited to all our churches.

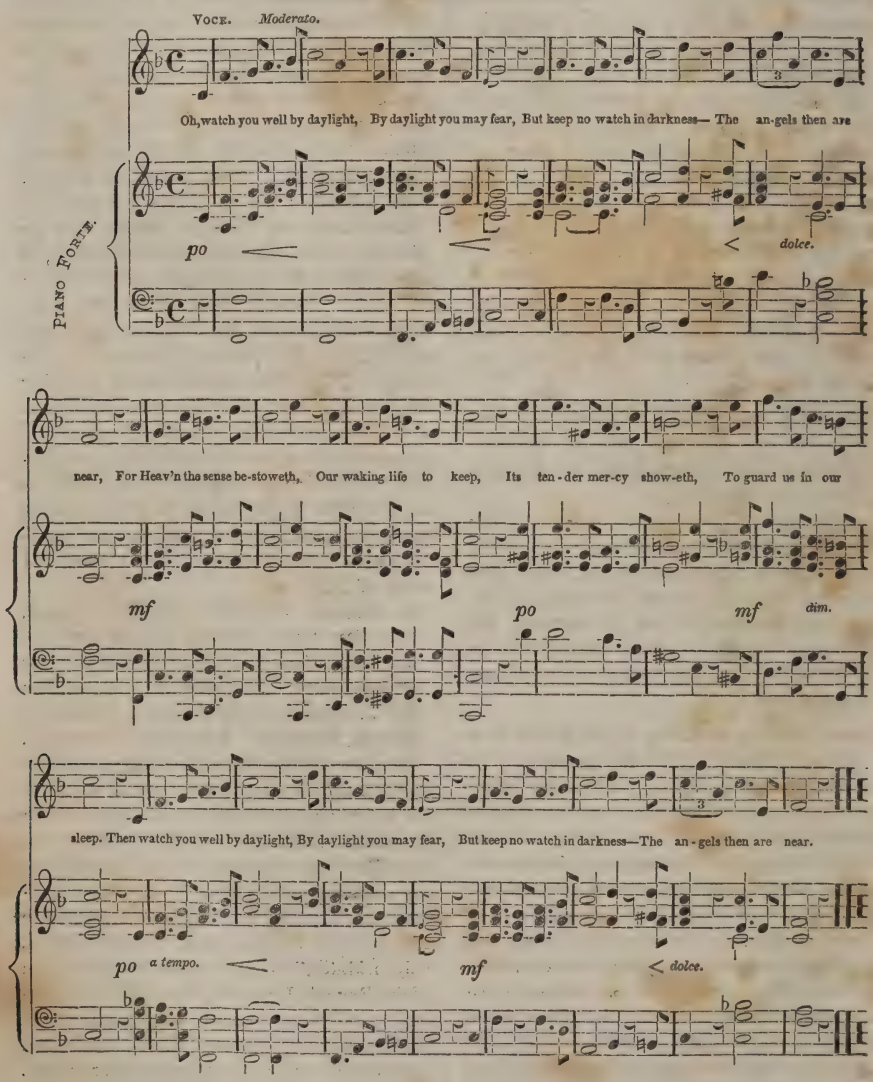
Composed expressly for the U. S. Catholic Magazine.

OH, WATCH YOU WELL BY DAYLIGHT.

WORDS BY SAMUEL LOVER.

MUSIC BY PROFESSOR DIELMAN.

[The following beautiful song, by Samuel Lover, is founded on an Irish superstition that there is no need of watch in darkness, for "angels then are near," showing the deep trustfulness of the Irish people in an overruling and protecting Providence.]



2. Oh, watch you well in pleasure—
For pleasure oft betrays,
But keep no watch in sorrow
When joy withdraws its rays—
For in the hour of sorrow,
As in the darkness drear,
To Heaven intrust the morrow,
For angels then are near.
Oh! watch you well by daylight,
By daylight you may fear,
But keep no watch in darkness—
The angels then are near.

Painted by Gramet. Engd by Illman & Sons

Interior of a Nunnery,
with the
Ceremony of a Nun taking the Veil.

Published by John Murphy.

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